



# The INSTRUCTOR

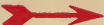
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be free from bondage, and from capti-  
vity, and from all other nations under  
heaven, if they will but serve the  
God of the land, WHO IS JESUS  
CHRIST, who hath been manifested  
by the things which we have written.  
(Ether, 2:12.)

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# The INSTRUCTOR



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JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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## What Constitutes a Spiritual Life?

*By O. F. Ursenbach*

The above interrogatory is frequently propounded by men of educational attainment who, in the light of their scholastic degree and frequently from their materialistic persuasion, turn to ethics as the answer to what spiritual life really is, in which the lofty heights of achievement and exploit are beautifully and inspirationally given to aspiring men by which they may climb the heights. But in it all, is it really the answer to what a spiritual life really signifies?

Is it not more fact than inference that more powerful than conscious intellect is the unconscious urge of the

soul? We want not because we have reason, but we reason because an in-born something supplies the stimulus; for men are not led by what they hear or see, but by what they feel. A sage once said: "You can convince no man by logic, but only by appealing to the will."

Probably some men who see but little in the lives of men deprived of a college education, will pause and consider well the words of Roger Babson who, in his "Fundamentals of Prosperity," sounded the keynote as to what really con-

**What  
Roger  
Babson  
Says**

stitutes a spiritual life. Said he: "All the educators, all the psychologists, all the inspirational writers, cannot put into a man the vision and will to do things which are gained by a simple faith. \* \* \* We have gone daffy over things like steam, electricity, building, water power and railroads, but we have forgotten the human soul from which all these things originated."

None knew so well as Jesus Christ the import of spirituality, who, against the world of materialism and educational attainment of His day, endeavored to lead men into spiritual lives. He sought to engender faith that would culminate in a testimony of God and his wondrous power. Ignoring the philosophies and learning of the day, He taught: "I am come that ye might have life, and that ye may have it more abundantly." His aim was to so develop his disciples that they, through the power of faith, could penetrate the realm of Divine intelligence. So emphatic was He in impressing this great lesson, that He taught of the Holy Ghost which, said He "the world cannot receive." A subtle tutor to the soul of man through the medium of which all things should be made known. It would testify of God and that Jesus is the Christ—would lead men into all truth—show things to come—"search the deep things of God" as Paul taught, "which no man knoweth save by the Holy Ghost."

Impressed with the great necessity of his Apostles receiving this spiritual power, the Savior said: "Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you."

As instructed, the Apostles tarried at Jerusalem until endowed with the promised power and testimony, by which the very flood-gates of heaven were opened to them, and before which the wisdom of the day vanished into insignificance.

In this Dispensation the Lord has renewed His promise as disclosed in the following: "And as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost, and these signs shall follow them that believe," etc., and thousands of men and women today testify to having received the spiritual fortitude and knowledge as promised.

This brings us face to face with the question, What Is Spiritual Life? Cer-

**What is Spiritual Life** certainly it consists not of scholastic learning; nor of men being endowed with oratory, or to deliver outstanding discourses upon the principles of the Gospel. But it does consist of one who, with an eye single to the glory of God and through the gift of the Holy Ghost, attunes his soul to the polarity of the Spiritual world to the extent that he feels within his very soul that the Lord is near—that he can supplicate his Savior with explicit confidence that his prayers will be heard and answered—that to him the translucency of the veil is not opaque. In a word, his spirituality lies deeply buried within his soul to the extent that salvation and eternal progression are his major aspirations of life.

In the economy of the Lord, the Sacrament has been reinstituted as a direct medium of keeping our spirituality in full accord with the testifying powers of the Holy Ghost. The Lord has told us: "And that thou mayest more fully keep thyself unspotted from the sins of the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."

Unquestionably, the Sacrament was instituted for the specific purpose of stimulating spirituality and testimony. Partaking of the sacred emblems we covenant with the Lord that we do remember Him—that we are willing to take upon us His name—that we will keep His commandments which

he has given us, *that we might have His Spirit to be with us.*

When the Lord said: "Draw near unto me and I will draw near unto you," He uttered one of the most sublime of truths that can be attested to only by the soul who has become attuned to the Holy Spirit to the extent that the significance of the promise burns within the heart.

In our day of criticism, doubt, distrust, lack of faith and lost confidence, it would be well for men to pause

and reflect upon the story of the Prodigal son, with the application that after experiences in the "far country," we shall return to the Father's house and eventually be at home; for prodigals we are deceived by the "corn-husks" of our materialism that starve the soul. We shall, when we awake, exclaim in the stress of our anxiety: "I will arise and go to my Father."

Spirituality in the soul of man is the foreordained prerogative of all who will acquire it in the manner the Lord has provided.

## A Wish.

By Christie Lund

If I could make one heart-felt wish,  
My dearest friend, for you,  
And know with no uncertainty  
It surely would come true,

I would not wish for pleasures great  
Or passing happiness;  
For pleasure often dims the sight  
To finer things that bless.

I would not wish for power or fame,  
I would not wish for wealth;  
I would not wish for transient joy,  
Nor even perfect health.

But this my friend I'd wish for you,  
With awed and sacred breath:  
A FAITH, abiding, changeless, sure;  
A faith that conquers death.

# Why Keep the Word of Wisdom?

*Address given at the Conference of the Deseret Sunday School Union,  
Salt Lake City, April 9, 1933*

*By Elder Joseph F. Merrill, of the Council of the Twelve*

Until modern times people believed that they lived in a fortuitous world. Phenomena were matters of chance. The weather was freaky and was subject to any kind of change as pleased the whims of demons or gods. The people truly lived in fear of nature and believed in all kinds of ridiculous incantations as a means of appeasing the gods in control of the forces of nature.

But out of the Renaissance sprang the beginnings of modern science. Men became inquisitive. They began to ask questions of nature. And the more carefully planned these questions were the more clearly men began to see that nature was not freaky. Eventually they learned that under exactly the same conditions nature always behaves in the same way. It was then that men learned they lived in an orderly world—a natural world governed by law, in a universe where natural law is supreme.

This same fact is expressed in Section 130 of the Doctrine and Covenants in these words: "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God it is by obedience to that law upon which it is predicated."

Now we learn from science as well as from the Doctrine and Covenants that our bodies as physical entities are subject to natural law. There are laws of health. They are taught in all text books and classes that deal with the subject of personal hygiene. A few years ago I heard one of the prominent doctors of Salt Lake City

say in a public address that the Word of Wisdom is, for its length, the best document on health of which he had any knowledge. All experts acquainted with the Word of Wisdom pronounce it an excellent statement on matters affecting health.

And so we can say that one reason we keep the Word of Wisdom is because its observance is required as a condition for keeping our health.

Good health is one of our greatest blessings. It is especially so to Latter-day Saints. To them life is extremely significant, the sojourn here in mortality furnishing an opportunity for growth and development the influence of which will extend into the life beyond the grave. For all the knowledge, wisdom and power to which we attain in this life will rise with us in the resurrection and go with us into eternity.

That our bodies may be full of joyous and vigorous health, we must keep the laws of health. No wise person any longer questions this fact. But to fulfill best the purposes of life, abundant health is necessary. Growth depends upon activity. This is a law of life. But activity is likely to be joyous and vigorous only in health. Our service—and service is necessary for spiritual growth—will largely depend on the state of our health.

Further, as the Apostle Paul said in writing to the Corinthians, "know ye not that your body is the temple of the Holy Ghost which is in you?" Yes, our body is also the temple of the immortal spirit, the intelligent part of our being, that part of us that makes us literally the children of our Father in Heaven.

Our religious philosophy as well as the laws of health requires us to keep our bodies sweet and clean and pure. If filthy they cannot be acceptable tabernacles for the Holy Spirit; and if weakened by foolishness and poisons we are handicapped in that development and service so necessary to please our Heavenly Father and to fulfill the purposes of life which qualify us to pass without handicaps into the life beyond the grave.

The revelation on the Word of Wisdom sets forth "the order and will of God in the temporal salvation of all saints in the last days." Is it not a high privilege to learn by direct revelation what the order and will of God is relative to these matters and to learn from Him what we can do to keep us in health? And you know He tells us His revealed code of health is not an involved program that only the strong can carry out. On the other hand the Lord says it is "adapted to the capacity of the weak and the weakest of all saints who are or can be called saints." These being the words of the Lord himself is there any member of the Church who would care to assert that he cannot keep the Word of Wisdom?

And now let us listen to the marvelous promises the Lord makes to those who will truly obey the Word of Wisdom. We find them expressed in these words: "All saints who remember to keep and do these sayings, walking in obedience to the commandments shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise that the destroying angel shall pass by them as the Children of Israel, and not slay them."

Who is there among us so small, so

weak, so indifferent as to deny himself these rich blessings? But let us remember that the Word of Wisdom contains a great deal more than a non-use of tea, coffee, liquor and tobacco. For proof of this statement please carefully and thoughtfully read the document through and through again. Doing this you will at least be rewarded by a better knowledge of what has been called the greatest health document ever written.

In this connection the convincing testimony of President Heber J. Grant is in point. He wrote: "I am an observer of the Word of Wisdom. I am in my 77th year and today I can do more work than I could do when I was a young man of twenty-seven; and it is my personal testimony to the Saints and to all men that I enjoy as perfect health as could be expected and that it is due to my obedience to the law of God upon which health is predicated. I was a weakly child, not a strong boy or young man and was refused life insurance by several of the largest and best companies; and yet today I could not ask for better health than I am enjoying."

All my life I, too, have tried to the best of my knowledge to obey the laws of health as expressed in the Word of Wisdom. And since a boy I have been a student and a teacher. But for more than fifty years I have not been absent from school or office a single day on account of sickness. For this I do not boast, but give grateful thanks to the Lord.

Can an observer of the Word of Wisdom run and not be weary? For answer read the gripping testimonies of Paul Kimball and Dr. Creed Haymond, given from this stand twenty-three months ago.

May the Lord give us faith and strength and courage to observe the Word of Wisdom and His other laws, I humbly pray.

# A Lesson from Life

*By Ruth Butler Cording, in "Findings in Religious Education"*

Accompanying a group of twelve-to-fifteen-year-old boys to the movies is apt to be an eventful occasion for any adult, thought Katherine Ames as she and the members of her Church-school class waited for the street-car. Some of the older boys were talking among themselves in earnest tones about baseball. The younger boys were boxing, tagging, and carrying on a mild form of rough-house.

"Don't boys ever stand still?" she wondered.

The younger boys were the first to scramble on the car when it arrived. This they did with a great rush, and with much pushing. Miss Ames, following close behind, noticed that Tommy and Rod, the most agile of the group, had managed to dodge by the conductor without paying their fares. When the whole group was seated she looked at Tommy and Rod for signs of a guilty conscience, but from their appearance one would imagine that they had completely overlooked the fact that they ought to have paid for their ride. They were busy reading the advertisements, with an especially innocent expression on their upturned faces.

"I suppose a really good teacher would stop everything and discuss this situation, even if the movies we are bound for are educational and this is Saturday afternoon," reflected Miss Ames. The thought that she might embarrass the boys and attract undue attention by suggesting that they pay the conductor, kept her from taking any action. "Tomorrow we will discuss it instead of the regular lesson. We need to relate our Christian principles to actual living conditions. Surely a Christian would not cheat the street-car company."

The rest of the afternoon was most satisfactory, and both Miss Ames and

the boys thoroughly enjoyed themselves. At the theatre they secured splendid seats in a group. The picture was really "educational" and the boys were fascinated by it. After the picture the class separated, some going to meet their fathers and some returning home by different routes.

Miss Ames was elated by the feeling of comradeship which she felt and which she was sure the boys felt. Attending the movie had been the boys' own idea, and they had paid the admission from money they had earned as a class. She felt that in this spirit of comradeship it would be a simple matter to talk over the incident of not paying the street-car fares, and, without bringing any force to bear, help Tommy and Rod to see the error of their way.

When the class assembled the next day Miss Ames was prepared to bring up the problem by opening the discussion with a question about the picture they had seen.

"What did you like best about the movie yesterday?" she asked.

"That I saved fifty cents," said Leonard, the class treasurer, in a loud voice as he put two quarters on the table.

"Oh boy! How did you do it?"

"How do you get that way?" cheered the rest of the class.

"Yes, do tell us," urged Miss Ames.

"Well," began Leonard, with a proud ring in his voice, "when we got to the movies and I went up to buy our tickets I said that ten boys were over twelve years old, and that two were under twelve—Jack and Phil are such shorties!" The laughter and applause from his audience encouraged Leonard. "The lady believed it, and so here's the fifty cents I saved!"

As soon as the talking had died down, and Miss Ames had collected her thoughts, she said, "Leonard, we

all thank you for taking such good care of our class funds. We appreciate your thoughtfulness in this matter. But there is a question in my mind about it." As she paused she felt the expectant silence, and noticed that Leonard's face had lost some of its radiance. "I'm wondering if you boys think that it's quite fair to pay half-rate for someone who is really over twelve and should pay adult rates."

"But the theatre doesn't need the money as much as our class," protested one of the boys.

"What difference does it make if they don't know it?"

"They are the same size as boys eleven years old, so why not pay for eleven-year-olds?"

"But it makes Leonard tell an untruth," Miss Ames pointed out. Some of the class yielded this point, but they still felt that they could make better use of the money than the theatre, which presumably had so much more than they.

"Remember how long we talked about how we should spend our money, and how we decided to take some to go to the movies—that's for ourselves—and give some to the Mission Work Committee? Now we can give fifty cents more to them," said one of the older members.

"Maybe we ought not to give money we saved by kinda' cheating," remarked Leonard.

Miss Ames was quick to follow up this lead. "That's just what's troubling me; I'm wondering whether that money does not really belong to the theatre."

After a good deal of discussion it was decided that Leonard, with two other boys to back him up, should visit the theatre the next day after school and pay the manager the fifty cents which they now agreed belonged to the theatre.

Arriving at this conclusion had consumed the entire class period. Miss Ames wondered whether she had been wise to spend so much time on

discussion. She had entirely disregarded the regular lesson, and Miss Ames always felt a little upset when she did this. And she had not seen the opportunity to mention the episode of the street-car fares. But she was glad that the discussion had been so frank, that some of the boys seemed to be thinking, and that they were going to take some action. Too often there is a lot of discussion and no action, she thought.

Her eagerness to know about the interview with the theatre manager was satisfied earlier than she had anticipated. Leonard phoned to say that after all they could keep the money. "He just laughed and said that he used to do much worse things than that when he was a boy, and that we should keep the money for the missionaries," he reported.

Miss Ames thanked Leonard for attending to the matter and said that they would talk it over next Sunday.

"Perhaps that's too long to wait," she thought, "but I must have time to think what to do in a case like this. Our efforts to remedy a mistake certainly haven't worked out as I expected."

Before going on Miss Ames wanted to talk the situation over with her rector, for she felt baffled and unsure of what to do next. Instead of teaching the boys not to cheat, she felt that she was helping them to learn that dishonesty was tolerated and practised by adults.

"Why do you think the boys sneaked by without paying their fares, and doublecrossed the theatre?" asked the rector after he had heard her story.

"I've thought of reasons. Perhaps it's the fact that on all sides they hear praise for saving money."

"Yes, and it's fun, too. Boys appreciate the tinge of adventure in 'getting away' with things like this," added the rector.

"I really think Leonard felt that he was doing a good thing to save the money for our class. From the beginning there was a question in my

mind whether we ought to use our class money to go to the movies. However, I felt last Saturday that it had been worthwhile because of the class unity it gave us. I guess my mistake was in not buying the tickets myself, but I want to let the boys do things for themselves. Or maybe I ought to have explained the situation to the theatre manager and asked him to accept the money to teach the boys a lesson?"

"No, I think the situation is a splendid example of how life works. In so many places today cheating of this kind is going on, and people sanction it by their silence. Why couldn't you use this experience as a means of pointing out the great difference between Christian teaching and our daily living? It might even be good for these boys to know more about 'rackets' and the 'wire-pulling' that goes on in every walk of life. Now that I think of it, I can see how you might have the boys list all the places where they know that this kind of cheating goes on. Then your street-car fares will come up. And later you could have Judge Parker come in and talk to the group. He has a real vision of a world built on Christian ethics, a world such as Jesus dreamed of, and yet he knows and faces conditions as they are in the courts and in politics right now."

"Isn't there some danger in letting such young boys see how much dishonesty there is?" questioned Miss Ames. "Perhaps we would be educating them the wrong way."

"They already know a good deal about cheating, don't they? It's been my experience that boys of this age are easily attracted to idealism. They are quick to appreciate it, and to adopt the highest ideals we can give them. Most of them are already thinking of a vocation, and all of them are, or should be, forming some conclusions about their relations with girls and about marriage. They need all the ideals we can give them."

"I know this whole affair about the movies and the street-car fare is a great opportunity. If only I can make the most of it! The trouble is that I'm puzzled myself. I don't actually know how you can live your Christian ideals in everyday life. On every hand we have some part in cheating, in not respecting personality, and all those things—I mean, by buying things that were produced by people who are forced to work under awful conditions—you know, like miners."

"We all are up against just that, Miss Ames, and I think it's fair for young people to know it! They soon see the breach between the Christian Way of life as we try to teach it, and life as it is lived by most Christians. Let's tell them that we see it, too. And let's tell them what we are trying to do about it—how we feel that each individual act helps make this world better or worse, and that it is important to pay one's car-fare, just as it is important to be honest in great things. We all need practice in respecting personality, and age should not exempt anyone from trying to live as Jesus lived."

"I really see our class spending a lot of time on this, and I am thrilled with the idea. We can start with home and school experiences, and reach out into the world as far as our imagination will go. You don't know how glad I am that I did not scold about the street-car fares and the movies. I know how boys hate that. It might have made them so antagonistic that I could not even have tried this idea of ours."

Like many others, this teacher and rector were deeply concerned that the young people in their school should clearly see the Christian Way. But since their eagerness contained a restraint that was creative, they stopped their planning in order to give the boys an opportunity to build the material out of which they would make their Church-school lessons and shape their ideals.

# Wheel or Wing?

AS A TEACHER, ARE YOU IN THE ERA OF THE OX CART, THE RAILWAY, THE AUTOMOBILE, OR THE AIRPLANE?

*By A. Hamer Reiser*

Professor A. Hubel in an interesting article published in the "International Review of Educational Cinematography" traces the changes which have taken place in man's methods of communicating thought. In this article he expresses the opinion that we are approaching the end of "the era of the printed word."

It is true that the printed word has held sway for a long time as man's chief means of transmitting thought. In that time marvelous developments have been made in the enlightenment of the masses. With the invention of the printed word man has increased incalculably his knowledge of the world and the universe and has immeasurably multiplied the number of human beings who possess the ability to acquire and use this knowledge.

Scientific advancement in radio and motion pictures, as Professor Hubel points out, has been so definite and has proved to be so practical that the decline of the printed word, from its position, as man's chief means of communicating thought, is already in progress.

The greater effectiveness of reproducing ideas in action projected upon the cinema screen with complete sound accompaniments and effects, seems to presage the retirement of the printed word from the chief place among man's means of disseminating ideas.

It will by no means become obsolete, but it will become supplementary to more direct means such as the various visual and auditory media, which have already demonstrated their greater effectiveness and economy.

We have many times already experienced the audible reproduction of great public events at precisely the time of their happening and have been spared the necessity of reading about them in the newspapers or magazines. Radio-reporting is fast supplanting news-reporting. However, we are still dependent upon the radio announcers' eyes and his powers of verbal description to reproduce for us the scenes and events which figure in the report.

Motion picture news reels with full sound effects reproduced further suggest how real is the invasion of the realm of the printed word and how certain is its retirement from its once supreme position.

These developments in the general dissemination of ideas hint broadly to the teacher as to what may be expected in this field.

A. Lomont writing in another issue of the "International Review" says some significant things about the teacher's tools. "The workman cannot be conceived without his tools. The natural instruments of work are insufficient, and from the beginning men have put their ingenuity into the multiplication of their strength by machinery.

"In the same way, on account of the extension of human knowledge, a process of fixation was sought for in order to aid the transmission of thought, and after many centuries, this ended in the printed book.

"As popular education has increased, the printed book has become more and more indispensable to the teacher.

"It is a pedagogic axiom that the

most important factor in the development of the faculties is personal effort. Muscles cannot be developed by simply paying attention to the exercises demonstrated by the Teacher.  
\* \* \*

"The pupil is not induced to work simply by seeing the master work before him. It is indispensable that some form of mental communication should exist *between* them in order that the subtle processes of thought can be transmitted.

"The *most ancient* manner of making this exchange is by the *spoken word*. \* \* \*

"However this influence is often temporary and is in any case lacking in scope. It was sufficient when the extent of human knowledge was small; but it cannot cope with modern science.

"The teacher's word should be completed by the textbook. \* \* \*

"Thus the textbook is useful both to the master and the pupil. It is an instrument which neither can be without at the moment.

"To the textbook are naturally added *observation* and *experiment*, teaching by vision and by action, two forms, the one passive, the other active. \* \* \*

"However these means of education are not unchanging. \* \* \*

"Thus, visual teaching, an interesting branch of the concrete method, is taking new life from cinema and adding tenfold to the efficacy of the didactic art."

"The film is a new-comer in education and it does not presume to take the place of the textbook which is in any case lacking in scope. It was sufficient when the extent of human knowledge was small; but it cannot cope with modern science.

"The teacher's word should be completed by the textbook. \* \* \*

"Thus the textbook is useful both to the master and the pupil. It is an instrument which is likewise essential.

"But the film demands its place. It is essential as a new method of arousing curiosity, of disciplining the imagination and of imparting knowledge *without fatigue*. It has the ambition of completing the printed word with life itself, as a collaborator, not as an enemy."

If the *word* in the field of communication of ideas, may be compared with the *wheel* in the realm of *transportation*, it is a fair comparison, is it not, to say that the teacher who relies wholly upon the spoken word as a means of teaching and does not use the printed word, is still in the ox cart era, when the airplane, the automobile, the railway and even the horse and buggy are available.

In fact, as in transportation he can go beyond the *wheel* to the *wing*, so in the communication of ideas he can go beyond the printed word to direct portrayals of life itself with motion picture and sound.

As a teacher are you in the ox cart era, or in the era of the railway, the automobile or the airplane?

## Being Good

By Florence Jones Hadley

"Why can't you be good, my darling?

And why can't you always be  
The same little gentle laddie

Who rests, at night, on my knee?"  
Then swift and clear came the answer

In tones that my soul understood:

"I fink it's a mamma's business  
To help little boys be good."

O terrible bar of conscience

Where each one must stand alone,  
How am I brought to judgment

By one I have called my own!  
And what could my soul make answer?

So I kissed him where he stood  
While I prayed for a greater wisdom

To help a wee lad be good!

# Give the Children a Garden

*By Theodore Brownsfield*

Children, like adults, enjoy seeing things grow whether they be turnips or tulips! So when Jack or Joan asks for a garden, there's surely some way to grant this natural request.

If one is a city dweller and lives in an apartment with no ground space available there's still quite certain to be some diminutive type of garden that can be grown. It may be possible to have it outside the window in a window box; it may have to be inside the room, at the window. In any case it will be satisfying if children are taught that there can be "much in little." In fact, a "teeny weeny" garden often has more allure for youngsters than a large one.

For this reason, a dish garden, on the Japanese order, may appeal as a delightful gardening adventure. Or again, Jack and Joan may have a "potted-plant garden" of the fern-stand variety that they can tend daily.

Whatever type of garden is decided upon, it's always worth while to let the children share in each step of preparation or even go ahead on their own initiative and learn for themselves from experience. In making a dish garden, for example, let Jack and Joan gather tiny pebbles and sand, on excursions, and arrange them in the dish as they fancy. Again, let them select the seeds or plants when purchases are made for the garden itself, though you may not agree that the effect will be the most artistic.

In planting a window-box garden, Jack is likely to want vegetables and Joan will usually prefer flowers. For vegetables, radishes are always to be recommended as they grow comparatively quick and produce such gay redness for the delight of children. Parsley is another vegetable that ap-

peals because of its frilly, curly leaves though slow to appear after seeding. But this is a good combination to begin with, for from it children learn to be patient and persevering when starting and keeping a garden.

For flowers, Joan will enjoy pansies because they have such sweet little faces. And short stems are no drawback in children's ideas of an ideal bouquet. Nasturtiums, too, are quickly and easily grown, and a few seeds will produce plants that can be trained high above the window, or be allowed to trail gracefully down from a ledge. Dwarf varieties may be better in some cases when plants must be kept in small quarters.

From the sowing of seeds or the setting of plants, let the children take full responsibility. Show them, perhaps, how to do, but let them dig and cultivate, weed and water. They will quickly observe that plants turn towards the sun, if sun-loving, that vines twine in a certain direction and that wilting is nature's way of offering protection to plants when the sun is very hot. These things they will observe and ask the reason why, and that is where parents can be of real help to little beginners in gardening. They can explain and suggest and show, and then let the little gardens grow according as the youngsters tend them.

The desire to work among plants in any manner is always to be encouraged. It fosters a love of the beautiful, an appreciation of growing things, gentleness and kindness, responsibility and faithfulness to duty. And besides developing these desirable attributes, it occupies spare hours satisfactorily, and trains bodies in a healthful, wholesome way. So give children a garden though it's only the size of a pocket-handkerchief!

## Prelude

*Espressivo*  
*mp* *p* *mp* *p* *dim.* GEORGE H. DURHAM

*Use light stops* *Poco riten.*

## SACRAMENT GEM FOR SEPTEMBER, 1933

I come to Thee all penitent  
 I feel Thy love for me;  
 Dear Savior, in this Sacrament  
 I do remember Thee.

## Postlude

*Poco piu maestoso*

*mp* *cres* *mf* *mp*

## THE POWER OF KIND WORDS

"It has been well said that a single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, springing up along our dusty road, full of fresh fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun."—Selected.

# Sunday School Notes

## GOOD NEWS FROM HAWAII

From Elder G. Harding Horsley, Superintendent of the Hawaiian Mission Sunday Schools, comes a message to General Superintendent David O. McKay carrying loving greetings from the Saints of that sunny isle and giving some interesting items concerning the Sunday Schools under his leadership, from which the following are culled: Never before has there been so much interest and never have the people lived the lessons taught in Sunday School in a more complete manner than at present—a paramount aim in Sunday School work.—In three districts Sunday School Boards have been organized; these function like Stake Boards. There are fifty-five Sunday Schools in the Mission. In Kalihi classes are conducted in four different languages, viz: Hawaiian, English, Samoan and Chinese. This school has the finest group of Chinese members in the Church. The Hoolehewa Branch on the Island of Molokai has 160 members. For the first three months of this year the record of attendance was 98%, twenty teachers 100%. At Kalaupapa, the leper settlement a school has been organized and the people though suffering from that terrible disease, are happy and optimistic due to the religious philosophy of the Mormons. In that settlement our people are outstanding in every line.

Superintendent Horsley reports average attendance in the schools of that mission, 77 to 79 percent of officers and teachers, and 67 to 68 of the pupils. The Hawaiian word "Imua" meaning advance and go forward, the famous cry of King Kamehameha, is the slogan of the Sunday School workers of Hawaii. The desire to be conquerors in a spiritual sense is strong with them.

The letter ends with a hearty "Aloha."

\* \* \*

This report from Hawaii brings to the mind of the Associate Editor a story of heroism and devotion that deeply impressed him while on a visit to that beautiful land. Briefly it was this: The wife of a member of the Church was stricken with leprosy. No cause could be ascertained. She was a faithful wife and loyal member of the Church, but in some unaccountable way contracted the disease. She was taken to the leper colony and with her, of his own desire, went her devoted husband, who spent, as nearly as can be recalled by the writer, twenty years of his life in attendance upon his stricken spouse. When she passed away he returned to his people, untainted, to devote his life to the work of the Lord.

The records of war furnish no greater act of heroism than this. Even the self-sacrifice of Father Damien cannot surpass it.

## SCOUT COMMISSIONER COMMENDS THE INSTRUCTOR

Ellsworth E. Weaver, Scout Commissioner for the Eastern States Mission, has written to Superintendent David O. McKay as follows:

"Dear Brother McKay:

"I am not an officer in the Sunday School but I would like to tell you how much good I receive from *The Instructor* in my work in the Mutual Improvement Association. I am the Superintendent of the Brooklyn Branch Young Men's Mutual and also the Scout Commissioner for the Eastern States Mission. Two rather important positions which require a great deal of effort to keep up to time in all respects.

"I purchase *The Instructor* from the Brooklyn Branch every month and of course use it as a member of one of the classes of the Sunday School. There is a greater use, however, that I receive from this excellent magazine and that is as a supplement to the *Improvement Era*. I have found some very excellent material covering the work that has to be performed by the various officers, more particularly the secretary. May I refer to some? March, 1933, page 108 on what a secretary is supposed to be. The Choristers' and Organists' Department every one in a while gives some material supplementing the work for the class in Music Appreciation. I have five such on my file now.

"I am of the opinion that every executive of every church organization can gain a great deal of good in his work by referring to other organizations and how they are meeting their problems. We all have much the same kind of administrative problems, though our fields of instruction may vary widely. I have not always been successful in convincing my assistants of this fact though I am positive of it myself. I hope for greater cooperation from all other organizations in this next year than has ever been possible in the past."

## HITCH-HIKING TO CONFERENCE

The extent to which one will go at times to carry out a cherished plan was illustrated by a young man of 19 years of age at the recent dedication by President Grant of the beautiful chapel at Milwaukee, Wisconsin. The Associate Editor had the privilege of attending the dedication and, arriving early, met the young man referred to whose name was Roy Halverson and learned that he had had a yearning desire to shake hands with the President of the Church. He lived over

a hundred miles away from Milwaukee and though he had no way of getting there determined to make the trip by the broad highway. So he hitch-hiked the distance arriving at his destination Saturday night. Not being acquainted and without hotel fare he scraped up some straw and hay left by some roadway builders and slept out in the open near the chapel. The Associate Editor promised that he would present Roy to the President, a promise which was fulfilled at the close of the first session of the Conference.

President Grant heartily greeted the young man and gave him as a memento a special card printed for him in Japan.

Roy rode triumphantly home in a friend's automobile happy and enthusiastic over his well earned visit to the Conference.

\* \* \*

The new chapel at Milwaukee, is a model meeting house. It has all the conveniences necessary for every Church activity—assembly room, recreation hall for dancing and dramatics, baptismal font, lavatories, check room and ample separate rooms for Sunday School and other auxiliaries. Best of all it is fully paid for and cost about one-half of what it is actually worth. Here's congratulations, Milwaukee!

#### CONFERENCES END

Now, at the close of our annual stake Sunday School Conventions, an appraisal of their value to Sunday School workers may be made, and without hesitation we are able to reiterate what was written in the May issue, that never in the history of our Sunday Schools have such inspiring conventions been held. In almost every stake there was a record attendance and the spirit of the gatherings most refreshing. To the Sunday School workers came, we are sure, a new resolve to rededicate themselves to the glorious service of teaching the Gospel to the members of the Church; to the General Board an assurance of the sincere loyalty of the officers and teachers to the programs outlined by the general authorities, but at the same time a deeper sense of the great responsibility resting upon it in preparing the lessons for the great Church Sunday School.

#### WHAT A LITTLE CHILD ACCOMPLISHED

Less than half a century ago, a Sunday School Superintendent in Jacksonvill, Ill.,

asked each one to bring a new scholar to the school the next Sunday. Little Mary Paxton went home and asked her father to come to Sunday School. He was nearly forty years old, and so ignorant that he could not read. He was rough in appearance, and rude in speech. He hated the church and despised Sunday Schools and all religion. But he loved his little Mary, and when she took him by the hand he did not resist. He learned to read for Christ's sake, and he finally came to be a Sunday School evangelist. He founded fifteen hundred Sunday Schools, into which seventy thousand children were gathered, and out of which sprang one hundred churches. When little Mary was leading her father to Sunday School, she was leading a train of thousands up the shining way that leads to God.

—From "Food for Lambs."

#### AN INSPIRATION

Give me work to do.  
Give me health.  
Give me joy in simple things.  
Give me an eye for beauty,  
A tongue for truth,  
A heart that loves,  
A mind that reasons,  
A sympathy that understands,  
Give me neither malice nor envy,  
But a true kindness  
And a noble common sense.  
At the close of each day  
Give me a book  
And a friend with whom  
I can be silent.

—Scottie McKenzie Frasier.

#### NOT A FUR COAT

When one is away on vacation he is sometimes tempted to neglect his church duties. Perhaps under certain circumstances he may be entitled to absolute repose. But generally one's recreative pleasures are heightened by the performance of usual church duties in new surroundings. It is exhilarant to find new fellowship in the old faith and to hear a new voice proclaim the old gospel.

At all events, we would do well to remind ourselves that "religion is not a fur coat to be put away in moth balls during the summer months."

—The Challenge.

"Expedition is the soul of business."

# SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

## MEASURING GROWTH BY THE MONTHLY REPORT

The ward Sunday School Monthly Report is proving its great value and usefulness in many ways. It is a great aid to a secretary in keeping his records and rolls up to date, complete and accurate. It gives the superintendency command of the facts about the organization which cannot be obtained in any other way. Thus it promotes better executive control. It keeps the stake board informed of the condition and needs of the school and suggests what assistance may be needed to improve the school. It tells the General Board how the Sunday Schools are progressing and what may be needed to promote the welfare of individual schools or stakes. It reveals the strength and weakness of particular features and points out where reinforcement or investigation may be desirable.

Recently its value as a means of *measuring growth* has been revealed. The desire to grow is fundamental and universal. It is an especially proper and commendable ambition for Sunday School workers to have for their organization.

A superintendent quite appropriately may take personal pride in promoting the growth of the school for which he is responsible. Likewise each member of the superintendency has a right to personal satisfaction in the part he takes to advance the welfare of the school. Each man's duty is so clearly defined that it is possible to follow the trend of each one's success and achievement by studying the monthly reports month by month and noting the improvement or the

steady maintenance of a high standard.

In the same way it is possible to measure the progress and continued strength of teachers at least inferentially by studying these reports. It is especially easy to study the morale of a school and of a stake from the monthly reports.

To be more explicit. Assume that a corps of ward Sunday School officers and teachers has agreed to work to improve punctuality. Various plans and devices are put to work to produce the desired results. The monthly report will reveal whether results have been obtained. Assume that gratifying gains are made. It then becomes important to hold those gains and make them permanent. Again the monthly report is used to record the continued maintenance of a desired standard in this particular.

As other features of excellence in a Sunday School are thus purposefully worked upon the monthly report grows in value and usefulness. Everyone who is interested in watching the growth of the school and the maintenance of high standards of excellence will find the monthly report each month more and more interesting and valuable.

One school set itself to maintain 100% attendance at Union Meeting every month for six months. The ambition was soon realized and then it was extended to a full year. By that time this standard had become so natural that as a matter of self-respect the officers and teachers could not allow themselves to fall below it. To them the monthly report became invaluable evidence of their achievement.

"So slow the growth of what is excellent,  
So hard to attain perfection in this nether world."

—Cowper.

# LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

## Projection Machines

The interest in the use of the films offered by the General Board is steadily increasing. As explained in an earlier number of *The Instructor*, many excellent films of pictures to illustrate your Sunday School Lessons are available to you at the mere cost of mailing to you and back to us. Many schools have purchased projection machines for the use of the classes of the school, and some schools occasionally rent machines for the showing of pictures to illustrate some particular lesson. The judicious use of pictures of this kind will greatly enhance the interest of your class, although it must be remembered that nothing can atone for nor overcome the handicap of non-preparation on the part of the teacher.

Discuss with your superintendency the advisability of making available to your teachers this latest aid to successful teaching. If you are not familiar with the details as to how to obtain films and projection machines write to "The Library Committee" c/o "The Instructor," 50 North Main, Salt Lake City, and complete information will be sent.

Special and easy terms can be arranged with the Deseret Book Company on the purchase of a very excellent machine which is peculiarly adapted to Sunday School use when the class rooms cannot be successfully darkened.

## What Book Has Helped You in Your Teaching?

You have perhaps found some book or books that have been eminently helpful to you in your preparation and teaching. Other Sunday School teachers will appreciate hearing about them. So please send the

names, together with brief comments, of the books that have helped you most. The Library department can be most helpful through such cooperation. Address, Library Department, Deseret Sunday School Union Bd., 50 North Main, Salt Lake City.

\* \* \*

We commend to you the following from the "Pocket University," by Lyman Abbott.

"In every home there ought to be books that are friends. In every day, at least in every week, there ought to be some time which can be spent in cultivating their friendship. This is reading, and reading is very different from study.

The student has been at work all morning with his tools. He has been studying a question of Constitutional Law: What are the powers of the President of the United States? He has examined the Constitution; then Willoughby or Watson on the Constitution; then he turns to the Federalist; then perhaps to the constitutional debates, or to the histories, such as Von Holst's Constitutional History of the United States, or to treatises, such as Bryce's American Commonwealth. He compares the different opinions, weighs them, deliberates, endeavors to reach a decision. Wearied with his morning pursuit of truth through a maze of conflicting theories, he puts his tools by and goes to dinner. In the evening he sits down in the same library for an hour with his friends. He selects his friend according to his mood. Macaulay carries him back across the centuries and he lives for an hour with the Puritans or with Dr. Samuel Johnson. Carlyle carries him unharmed for an hour through the exciting scenes of the French Revolution; or he chuckles over the caustic humor of Thackeray's

semi-caricatures of English snobs. With Jonathan Swift as a guide he travels with Gulliver into no-man's land and visits Lilliput or Brobdingnag; or Oliver Goldsmith enables him to forget the strenuous life of America by taking him to "The Deserted Village." He joins Charles Lamb's friends, listens to the prose-poet's reveries on Dream-Children, then closes his eyes and falls into a reverie of his own childhood days; or he spends an hour with Tennyson, charmed by his always musical but not often virile verse, or with Browning, inspired by his always virile but often rugged verse, or with Milton

or Dante, and forgets this world altogether, with its problems and perplexities, conveyed to another realm by these spiritual guides; or he turns to the autobiography of one of the great men of the past, telling of his achievements, revealing his doubts and difficulties, his self-conflicts and self-victories, and so inspiring the reader to make his own life sublime. Or one of the great scientists may interpret to him the wonders of nature and thrill him with the achievements of man in solving some of the riddles of the universe and winning successive mastery over its splendid forces."



## CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

### The Value of Song to Those of Little Desire for the Regular Forms of Worship

"Support the weak, be patient toward all men."—I Thess. 5:14.

"When ye are in the service of your fellow beings, ye are only in the service of your God."—Moses 2:17.

If, as choristers and organists in Sunday Schools, we, through painstaking effort, careful and orderly preparation and with a sincere desire to reach and touch the hearts of those who possess little or no desire to sing and can inspire and so enthuse them to the extent that they will manifest an interest and eventually participate in a good rousing, soul-inspiring song, we may safely say it was a very successful enterprise and was surely worth all it cost in time, effort, and preparation, and that we have in some degree, contributed to the support of the weak.

Such an achievement may mean the saving of a soul by a challenge and

an incentive which arouses one's better self to deeds worth while. For an awakened soul is a pleasing thing in the sight of God and such may soon become active and responsive to other calls of duty.

Remember, we are not mere tune makers and entertainers, but "soul inspirers"—for it is within our power to feed the soul that which it oftentimes hungers for, viz: truth, beauty, comfort, solace, cheer, hope, resolution, and a positive determination.

Ours is a noble calling and worthy of our best effort by way of thoughtful, prayerful, and faithful consideration.

How may we achieve such results?

1. "Know the truth and it will make you free."

2. Know the songs and all that they contain.

3. Give freely of yourself and of the inspiration and enthusiasm the song kindles in your soul.

4. Make the song radiate and dispense its message of truth and beauty by a flawless interpretation.

5. Make it challenging to the best self-effort possible.

6. Make it so attractive that to not participate would indeed be a decided loss.

7. Be dynamic, cheerful, helpful, patient, tactful, resourceful, prayerful, and most likely you will be successful.

8. By some friendly contact try and make, especially, such as these feel that their contribution and participation is very important and will be much appreciated.

9. Remember that you can always catch more flies with honey than vinegar.

10. Let the group sing and sing freely without unnecessary interruption and avoid the repetition of short "hackneyed" phrases. This annoys.

11. Talk little and let them sing much for the joy of it.

12. Avoid any personal criticism, antagonism, or sarcasm.

13. Be dignified, pleasant, congenial, and give a word of deserving praise for work well done.

14. Select wisely and well, songs appropriate, attractive, inspiring, challenging, noble, and uplifting.

15. Select songs which will chal-

lenge individual and also group loyalty and personal integrity.

16. Teach them to express soulfully in order to make the impression a vital factor in life.

17. Be loyal and true yourself and others seeing your good works will be led to serve God and do their best at all times.

" 'Tis the friendly touch  
In this world that counts,  
The touch of your hand and mine,  
And means far more  
To the hungry soul  
Than shelter and bread or wine.

For shelter is gone  
When the night is past—  
And bread lasts only a day.  
But the clasp of your hand  
And the smile on your face  
Lives on in the heart for aye."

Choristers and Organists: By well prepared music in our Sunday Schools, we may become "True under shepherds and pilots, guiding the lost ones into the fold.

—By George H. Durham.

(This is to be followed by, "The Value of Song to those of Little Opportunity. No. 2.)

## THE SEGO LILY

All Hail! the Sego Lily, with  
Its creamy cup flung bold,  
Enticing the winged insects  
To find its heart of gold.

Down in the meadow violets  
And modest cowslips grow,  
While wild pink roses fringe the lane  
All fragrant in a row.

But the sturdy Sego Lily  
On hot hillsides in June  
Just sets the bees to humming there  
In breezy, busy tune.

Glad to carpet the barren plain—  
Its upright bloom to blow,  
Content to grace the rolling hills  
Where purple sages grow.

—Merling D. Clyde.





# Union Meeting



## THE PLACE OF VISUAL AIDS IN TEACHING

There is a steadily growing demand among Sunday School teachers for visual aids. Pictures, whether prints, slides or filmstrips, seem to be in greatest demand.

This demand has arisen from an awakened realization of the great importance of the eye as a gateway to the mind. It takes very little thoughtful observation to convince one that there are a great number and variety of ideas which are more effectively gained through the eye than through any of the other senses. Ideas which can be visualized are so much more vivid when visualized than when presented to the ear alone.

The whole subject of visual aids, however, should be considered carefully. That they are, for many purposes, superior in effectiveness is true, but it is also true that for certain important purposes they are entirely unsuited.

Then, too, the field of visual aids is broader than the field represented by pictures, slides and film slides. It includes diagrams, charts, outlines, maps, sand tables, the products of handwork (clay, wood, paper, etc.) and the limitless objects of nature: trees, rocks, mountains, hills, valleys, rivers, lakes, streams, etc. It may, therefore, include field trips, visits, excursions and various other ways of bringing students into contact with real things and situations.

The teacher, who is interested in using visual aids, must know how extensive the field is and what is included in it. He must also exercise a nice discrimination in the selection and use of the aids.

The aids he selects should be well adapted to his immediate purpose. When looking about for visual aids

he should not be satisfied to use any that may come to hand simply because they promise to be interesting to his pupils. His purpose is not to be merely amusing. His purpose is to teach. One may hold his class spell bound with interest in the visual aids he may bring to the class, but in the whole process of such a presentation, he may teach nothing. The teacher should not confuse *interest* with *learning*.

The teacher who would enrich his teaching with visual aids must prepare his plan of action most carefully and thoughtfully. The objective of the lesson must be clearly seen. The subject matter in its related parts should be well in hand. The plan of procedure by which this subject matter is to be presented must be clearly laid out. The movement of the whole procedure toward clear and forceful application should be adequately provided for. The value of the visual materials as aids in the accomplishment of these purposes should be carefully weighed and these aids should be used to the limit of their value but not beyond.

If they are over-used they may defeat the whole lesson. Visual aids are valuable in giving pupils a clear picture and in re-inforcing, illustrating, enriching and fixing the main points of the lesson. If they are skillfully used, they will aid pupils in remembering what they have been taught.

Tests in abundance have been used to discover the effectiveness of visual aids. The evidence is abundant that the gains in learning are very great where visual aids have been intelligently employed.

Film slides of religious subjects are available. For example, one may be had covering three parables related by the Savior. It would be a good

test of a teacher's ability to give him this film and the means of projecting it and then study the use to which he puts it.

If he does nothing more than show the film, allowing time enough for his pupils to read the script which appears upon the film, he would likely occupy the entire time allowed for class work. But if this is all he does, the gains in learning would no doubt be slight, if any. He might justly be accused of using the film as a "crutch" for weak or absent preparation on his part.

It is conceivable that he might show only a part of the film—that dealing with one parable. He might decide to keep one particular picture of the series before his class longer than he keeps all the others put together. His reason for such procedure would reveal whether his judgment in doing so was good.

Generally it is a mistake to show a film without preparing the class for it. Using any visual aid in teaching Sunday School Lessons merely for entertainment (however interesting that aid may be) is difficult to justify. Such aids should be worked in as part of a purposeful plan of class room procedure. They should be selected for what they can contribute to a lesson, and they should be used for all they are worth toward that purpose.

It is good technique to offer a film or series of slides as a surprise feature. Curiosity and keen anticipation can easily be aroused this way. Care should be taken, however, against arousing greater anticipation than the pictures can fairly satisfy.

The class may be asked to look for certain things; to seek in the pictures answers to certain questions, or a solution to a particular problem.

After the pictures have been shown discussions can be directed toward rehearsing what the pictures revealed or meant; toward answering the questions, or reviewing the solution of the

problem. Films covering a considerable block of subject matter or a rather extended period of time involving more than one lesson may be profitably displayed at one sitting— if the teacher's purpose is right, and his preparation of the pupils is adequate.

It is conceivable that a film may be so used at the beginning of a course of study to give the class an "over view" or a "preview" of the subject to be studied. From such a showing the class will gain generalities. A birdseye view gives a feeling of "at homeness" with the subject. At the time of this preview the teacher may point out by way of introduction the special interests, or problems the course includes.

As the development of the course proceeds the film or parts of it may be used again, this time for the purpose of observing details or particular phases upon which it is profitable to pause.

As the course is concluded the film may be used again to aid in review. At this time it serves well to fix the main points. Now it has a richer meaning.

This use of the film emphasizes the importance of other methods and what they contribute to the enrichment of visual aids. It is a mistake to use any one method or set of materials to the exclusion of others especially when the others may supplement, reinforce and enrich. Visual materials enrich, reinforce and supplement text book matter, independent research and class room recitations.

Likewise, textbook matter, outside research, and class room recitations add meaning to visual materials.

All these are mutually helpful in the process of learning.

To use any one alone is to be guilty of the folly so concretely exposed by Paul's illustration of the parts of the body each denying that it has need of the other parts. (1 Cor. 12: 14-26).

### Projects and Exercises

1. Read "Utilizing Religious Experiences as Aids in Teaching," (April, 1932, *Instructor*, page 211), and prepare a simple chart classifying visual aids according to the type of experiences pupils gain from them, whether *actual*, *vicarious* or *memory*.

2. How can the teacher's language, gestures and actions be made to aid visualization? (See *Influencing Human Behavior*, Chapter III).

3. Select appropriate visual aids for each of your lessons for next month and prepare an appropriate plan of action for using them.

## A Wish



To face each day of life

Nor flinch from any task;

To front the moment's strife

And only courage ask;

To be a man unawed

By aught but Heaven's command;

Though men revile or plaud,

To take a stand—and stand.

To fill my life with toil

With God's free air and light;

To shun the things that spoil,

That hasten age and night;

To sweat beneath my hod,

Nor ask a better gift

From self or man or God

Than will and strength to lift.

To keep my spirit sweet

Though head and hand be tired;

Each brother man to greet,

Nor leave him uninspired;

To keep my spirit fed

On God unceasingly

That none may lack his bread

Who walks this way with me.

—H. H. Barston.

*Fear God,  
and keep His  
commandments:  
for this is the whole  
duty of man*

*Ecol. 12:13*



# Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

8:34-37. Seek the "best gifts," Corinthians, chapters 12 and 13.

## MESSAGE OF THE DOCTRINE AND COVENANTS

Concluding Lesson for Fourth Sunday,  
August 27, 1933

### Lesson 30. Gifts of the Spirit.

Text: Doctrine and Covenants and Sunday School Lessons Quarterly, No. 30.

Objective: To show that the most valuable gifts obtainable are those of the Spirit.

Certain blessings are given to all men irrespective of their station or worthiness or of their conduct. Such blessings as the sunshine, the air, water and the elements that affect or temper one's lives. Obedience to the laws of nature bring results desired whether the individual affected be a follower of God or an unbeliever. But the gifts of the Spirit come only to those who love God and keep His commandments and who earnestly seek after the gifts of the Spirit. It is the spirit of Wisdom that a Saint should faithfully study the laws of nature, obey her teachings and labor diligently to carry out the lessons taught and thus merit the reward that such conduct brings. Such conduct will be equally rewarded whether the worker is faithful to God or ignores deity. Nature, like God, is no respecter of persons. Under like conditions and with like intelligent efforts the same result will follow in each case. But the futility of seeking only worldly blessings is well described in Luke 12:13-31, including the parable of the rich man who had attained his worldly ambitions. The same idea is amplified in the Savior's words in Mark

## LESSONS FOR SEPTEMBER

First Sunday, September 3, 1933

### Lesson 31. The Destiny of Man.

Text: Doctrine and Covenants and Sunday School Lessons (quarterly), No. 31.

Objective: To show that the destiny of man is eternal progression.

Mormons believe that acquired knowledge and increased intelligence arising from that which has been learned is the one possession of which one cannot be robbed. That which we learn here will arise with us in the hereafter and will help to equip us for further growth. All experience is valuable in fitting us for future duties. In the school-room each lesson learned helps a pupil in mastering other subjects. In college this applies equally as well as in elementary schools.

In life the same rule applies. With Latter-day Saints the privilege of coming into this mortal state has been most highly prized. First for the purpose of acquiring a body, a fit home for the Spirit, which, with that body, comprises the soul of man. Second for the splendid privilege of gaining an earthly experience. So it is that real Latter-day Saints are glad they are alive.

Suggestions for class consideration:

- I. Why Latter-day Saints desire to be born.
  - a. To obtain a mortal body.
    1. Care of the body and its development.
    2. Necessity for living as well and as long as possible.

- b. Earthly experience.
  1. For growth of the individual himself.
  2. For perpetuation of the race.

Among Latter-day Saints the hope of a numerous posterity has always been intensely strong. The care of the children has almost universally been the pleasure of the mothers and has seldom been entrusted to hired help. It has been Mormon doctrine that numerous spirits anxiously await the privilege of coming to earth and that it is the duty of the intelligent, the honest and the capable to afford an opportunity to as many of these spirits as possible to come to the homes of the best people of the community. The care of the children who thus come is regarded as the first duty of parents. They agree with Paul (I Timothy 5:8). "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

The Doctrine and Covenants likewise urges careful attention to the children and particularly to their spiritual welfare, and that they be taught the Gospel preparatory to baptism at the age of accountability, (8 years) (Doctrine and Covenants, Section 68:25-28).

### Second Sunday, September 10, 1933

#### Lesson 32. Resurrection From The Grave.

Text: Doctrine and Covenants and Sunday School Lessons, Quarterly, No. 32.

Objective: To teach that death in mortality is not the end but that all shall arise from the grave and receive the reward their deeds in this life merit.

Suggestions for class consideration:

- I. The Resurrection believed in by all Christians.

- a. The resurrected body made perfect.

1. Free from blemishes.
2. Incorruptible. Not subject to temptation. (II Nephi 9:6, 12:3)

#### II. Universal Resurrection.

- a. The good to their reward.
- b. The wicked to their just punishment. (John 5:28-29)

#### III. The Millennial reign.

- a. Christ to reign for a thousand years. (Doc. and Cov. 29:9-11)

1. Death to be then only a change from life to immortality. (Doc. and Cov. 63:50-51)

2. Satan to have no power to tempt. (Doc. and Cov. 101:28-31)

#### IV. The final Resurrection. (Rev. 20:12)

The mercy and forgiveness of God.

### Third Sunday, September 17, 1933

#### Lesson 33. Degrees of Future Glory.

Text: Doctrine and Covenants and Sunday School Lessons, Quarterly, No. 33.

Objective: To show the Justice of God; that men will be rewarded according to their just deserts.

Suggestions for class consideration—Biblical Doctrine:

- I. Good or bad judged according to acts done. (Paul in II Cor. 5:10; John in Rev. 20:12.)

#### II. Degrees of glory.

- a. Of the Sun.
- b. Of the Moon.
- c. Of the Stars. (I Cor. 15:40-42.)

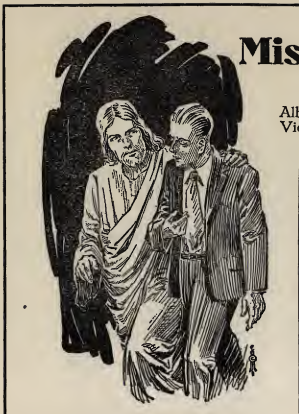
Latter-day Saints' Views: Doctrine and Covenants, Section 76.

#### The Three Glories:

1. The Celestial Glory.
2. The Terrestrial Glory.
3. The Telestial Glory.

### Fourth Sunday September 24, 1933

#### General Review.



# Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,  
Vice Chairman; Henry H. Rolapp, Charles  
H. Hart and Charles J. Ross

**Additional Lesson Material:** It may be shown that "in 1833 or soon thereafter the teachings of Joseph Smith were in harmony with most of the sound thought of today; and that he anticipated the world of science in the statement of fundamental facts and theories of physics, chemistry, astronomy, geology and biology. It may be read into the discussion that the fundamental principles enunciated by Joseph Smith form a safe basis for a rational and satisfying philosophy of man and the universe, in full accord with correct scientific knowledge.

"The mission of Joseph Smith was of a spiritual nature; therefore one would not expect to find discussions of scientific matters in the Prophet's writings. The revelations given to the Prophet deal almost exclusively with the elucidation of so-called religious doctrines, and with such problems as arose from time to time in the organization of the Church. It is only incidentally, as it appears to us, that other matters are mentioned in the revelations,"—Widtsoe's "Joseph Smith as a Scientist," page 1.

## LESSONS FOR SEPTEMBER, 1933

**First Sunday, September 3, 1933**

### Lesson 30. The Doctrine and Covenants (Continued).

Text: Sunday School Lessons, No. 30.

References: "History of the Church," pp. 104, 105, chapter 17. Talmage's "Articles of Faith," page 336. Widtsoe's "Joseph Smith as a Scientist." Doctrine and Covenants, Section 1.

Objective: The Doctrine and Covenants contains the philosophy of Mormonism and affords a powerful incentive to individual achievement.

Suggested Outline:

- I. Stress upon missionary work.
  - a. Duty committed to this people.
  - b. Value of saving souls.
  - c. The message.
- II. The powers of the priesthood.
- III. The importance of knowledge and intelligence.
  - a. A condition to eternal happiness.
  - b. The measure of power.

**Second Sunday, September 10, 1933**

### Lesson 31. The Pearl of Great Price.

Text: Sunday School Lessons, No. 31.

References: "History of the Church," Vol. 2, pp. 235, 236, 348-350. "Improvement Era," Vol. 32, pp. 535-539.

Objective: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

Suggestive Outline:

- I. Component parts of the book.
  - a. The Book of Moses.
    1. Its nature.
    2. Its exaltation of the value of eternal life.
  - b. The Book of Abraham.
    1. What it is.
    2. How procured.
  - c. Translations and extracts

from the history of Joseph Smith.

The literalness of Joseph's first vision.

Additional Lesson Material: "The translation of the parchment was begun in 1835, by Joseph Smith, the 'Mormon' prophet, but due to the mobbings and drivings of the people the translation was not published until 1842.

"Joseph's critics claimed he did not understand Egyptian and that his pretensions were a 'farrago of nonsense.' Whether he did or did not understand the Egyptian characters, Joseph Smith must stand or fall upon what he gave to the world in the Book of Abraham. \* \* \*

"The most rigid test possible to put upon the Prophet is the system of astronomy set forth in the Book of Abraham. For there is told in simple narrative that God, through the Urim and Thummim, showed Abraham that: (1) All the heavenly bodies move in their spheres; (2) that the more advanced a world becomes from start to a dead world like our moon, the slower are its movements; (3) that all stars not only move in their own orbits, but groups of them revolve around mightier stars; (4) that some stars revolve around one center and some around others; (5) that stars are mighty in size and some are enormously large; (6) that other stars than the sun have planets like our own; (7) that the stars are innumerable to man yet Abraham's seed should be as numberless as the stars of heaven; (8) that some groups of stars are close together and others far removed and, (9) finally, all stars revolve about the planet on which God dwells; that is, they all revolve around one common center. Let me say here that the above truths set forth in the Book of Abraham were totally unknown by the astronomical world, for these facts lay shrouded in the vast unknown. At that time we had no means of measuring the size of a star; in fact, the first accurate measurement was not made until a few years ago. Astronomers then did not know the stars moved and thus they were called fixed stars. Neither did they know the stars moved in orbits and much less that groups of them revolved about common centers.

"Up to 1835, Herschels' telescope, the greatest in the world, had only revealed 100,000 stars. It was a bold utterance for Joseph Smith to declare that the stars were innumerable to man, while those stars were hidden in the infinite night of space. The thought was so far beyond human conception as to be almost staggering.

"Since that date astronomers bombarding the heavens from every quarter of the globe, have discovered that, as the Book of Abra-

ham claims, every star of the universe moves. Dr. Hill said that were one star to stop it would again be set in motion by the drag of the stellar universe.

"Since Kirchoff (1859) perfected the spectrum analysis, astro-physics has advanced by leaps and bounds. The astronomers find now, as the Book of Abraham claims, that stars not only have their own centers around which they revolve, but that great groups of stars revolve around common centers. Hoeffler found that five out of the seven stars of the Great Dipper lie in the same plane and have equal motion in one and the same direction. The Pleiades of over thirty stars also move around a common center."—Prof. J. E. Hickman in "The Greatest Seer of the Ages," Era, Vol. 32, p. 535.

### Third Sunday, September 17, 1933

#### Lesson 32. Faith.

The teacher's outline and objective for this lesson will be found in the Quarterly. As additional lesson enrichment, the following thoughts are offered for consideration.

When the modern man and woman approach the subject of faith, there are at least two considerations that find an especial appeal to their minds.

1. One of these is the idea that faith is not a matter of religious belief merely, but also, one might almost say especially, a matter of life and conduct. Not only religion, but science, government, business, and all human life is concerned with faith. The fact is that whenever we look into the future at all—and who does not?—it is faith which is the moving cause of action in us.

"At the very beginning," says the noted scientist, Dr. Arthur Stanley Eddington, "there is something that might be described as an act of Faith—the belief that what our eyes have to show us is significant."

What Dr. Eddington means, in part, is that there is a meaning in phenomena. We are not just going on, but we are going somewhere. Things are related to one another. Often men speak of "evolution," and when they pronounce that word, they seem to think that they have explained everything. (We mean, of course, evolution in the sense of becoming, not in merely its sense of growth from lower to higher forms of life physically.) Why should there be development at all, instead of retrogression merely? This question applies to the moral and the spiritual life equally with the physical life. Just why should men struggle for a higher ethical, moral, and spiritual life? For it is a struggle, a deliberate effort. The easiest way always is down, not up. That is the great mystery of life. There must be some

significance to it all. But this, in the words of Eddington, is "something that might be described as an act of Faith."

Strong Son of God, immortal Love,  
Whom we that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

—Tennyson.

2. The second point that appeals to the modern man in faith concerns the object of faith. In whom, or what, do we believe?

It is the habit with a great many persons to settle their faith on some particular individual, or individuals. It may be a friend, or a relative; more often in religious people it is a leader—the bishop, the president of the stake, or the president of the Church. There can be no objection, of course, to having faith in the integrity, the character, of any man or woman whom we may know, much less in religious leaders in whatever capacity. That is necessary for group morale. But there is a difference between placing our faith in man—any man—and putting our faith in God or a fundamental truth. And this is the point here.

Men are fallible—all men. They are fallible even when they are honest and sincere in their professions of religious faith. If, then, one puts his faith in men only and relies wholly on them, instead of on truth and God, and if, moreover, these men are later found to be so fallible as to have given way at any point, there is a loss to the believer that it may be impossible to recover. But if, on the other hand, one's faith and hope are centered in truth and God, these cannot fail him, no matter what may happen to his friends, relatives, or any particular leader.

The missionary, in particular, should seek always to direct the faith of those whom he teaches, to fundamental truth, to God, rather than to some person.

Fourth Sunday, September 24, 1933

Answers to Review Questions

1. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

2. Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah and Esther.

3. Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

4. Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

5. Author:

Matthew

Mark

Luke

John

Paul (All remaining books but Revelations)

John

6. It was translated chiefly from Mormon's abridgment of the records of other historians.

7. 1830.

8. The Book of Mormon clarifies

Gospel principles; it is consistent with the Bible; the power by which it was restored to man in our day causes it to win favor with people of faith and spiritual insight.

#### CONCERT RECITATION FOR SEPTEMBER

(Doc. and Cov. 18:18)

"Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men."

### Sincerity

May I not name the virtue, without which the character of any man or any woman will sooner or later fall to the ground? I name that fundamental virtue—sincerity. We may not possess pleasing features, or an accumulation of other desirable attributes, but there is no reason why every son and daughter of a Latter-day Saint cannot be sincere. As teachers in this teacher-training work, let us put it as the first requirement. I put it before a testimony, because I cannot imagine anyone that is not sincere ever holding fast to the truths of our Gospel.

The sincere man will get his testimony.—David O. McKay.



# Gospel Messages

General Board Committee:

Alfred C. Rees, Chairman; James L. Barker,  
Vice Chairman; and Horace H. Cummings

## An Epoch in Church History

LESSONS FOR SEPTEMBER, 1933

Course C—Ages 18, 19 and 20

First Sunday, September 3, 1933

Lesson 30. Self Mastery.

References: Besides the *Quarterly* the teacher should read the following: *History of the Church*, Volume VII, pp. 279, 297, 420, 424, 488, 574, 577; *Comprehensive History of the Church* (Roberts), Vol. II, pp. 464-520; *Essentials in Church History* (Smith), pp. 392-400; *One Hundred Years of Mormonism*, pp. 389-394.

Objective: To show, by the experiences of the Saints in Illinois, that it is possible, through prayer and positive service of a constructive sort, to maintain inner peace and self mastery in the presence of tumult and persecution.

Outline of Topics:

- I. Conditions of the Saints in Illinois.
  - a. Lull in the storm.
  - b. The "wolf-hunt."
  - c. Incendiarism.
  - d. Extermination or expulsion.
- II. Conduct of the Saints.
  - a. Missionary work.
  - b. Temple building.
  - c. Prayer.
  - d. Preparations for the exodus.

Additional Material: As to the supine servility of the governor in the situation in Illinois at this time, Ford

says this in his *History*: "No one would be convicted of any crime in Hancock; and this put an end to the administration of the criminal law in that distracted county. Government was at an end there, and the whole community were delivered up to the dominion of a frightful anarchy. If the whole state had been in the same condition, then indeed would have been verified to the letter what was said by a wit, when he expressed an opinion that the people were neither capable of governing themselves nor of being governed by others. And truly there can be no government in a free country where the people do not voluntarily obey the laws."

On another occasion the governor sent this word to the "Mormons": "The spirit of the people is up and the signs are very evident that an attempt will be made by the surrounding counties to drive them out. Such an attempt may fail once or even twice, but if undertaken in earnest and persevered in, it must finally succeed. Those who think it wrong to drive out the Mormons cannot be made to fight in their defense, and indeed the people of the state will never tolerate the expense of frequent military expeditions to defend them. The Mormons may think themselves strong enough to defend themselves; but do they want to live in a state of continued war? They may overcome their enemies; but those enemies will rally again, and murders will be committed and mischief done from this time out, as each party may find itself able.

"I desire that you will impress these

facts upon the Mormons, and that you will counsel and promote peaceable means of accommodation where-by the Mormons may be induced to leave the state. It is acknowledged by me that the state has no power to insist upon their removal, that it is a great hardship on them to remove from their comfortable homes and the property which they have accumulated by years of toil; but is it not better that they should do so voluntarily than to live in a state of continual war?"

This message was delivered to the Saints through Hardin, Warren, Douglas, and McDougal—men who were attempting to settle matters in controversy in Hancock county.

### Second Sunday, September 10, 1933

#### Lesson 31. The Temple—A Symbol of the United Human Race.

References: *The Quarterly: History of the Church*, Vol. VII, pages 560, 567, 572, 579; *Doctrine and Covenants*, 124:30, 128:18, 19; *Essentials in Church History* (Smith), pp. 304, 305, 310.

Objective: To get a clear understanding that the spirit is eternal, that it can think, choose, and act under all conditions, and that the plan of salvation is intended for all mankind, in association with Temple ordinances.

Discuss with the class the meaning of this passage. What is meant by the New and Everlasting Covenant? All blessings are ultimately predicated upon the observance of law. What is meant by being "damned"?

#### Outline of Topics:

- I. Dual conception of life.
  - a. The resurrected Jesus the central fact in revealed religion.
  - b. The Temple as a symbol.
- II. "Mormon" conception of unity of mankind.

- a. Eternity of the individual spirit.
- b. Need for a "welding link."
- c. Principles and ordinances for the "dead."

#### III. Anxiety of Nauvoo Saints for temple ordinances.

- a. Record attendance at the Temple.
- b. Significance of this fact.
- c. Labors of the Apostles.

Helps and Suggestions: It should be made clear to the class that the spirit thinks and feels and chooses, that these processes go on, no matter whether the spirit is unembodied, embodied, disembodied, or reembodied. It should also be made clear to the pupils that all progress, whether in this life, a previous state of existence, or in the future world, is based on obedience to law, and that, in order to advancement in any stage of life, the law must be made known and obeyed. These two ideas will pave the way to the main thought of the lesson that follows: That one must do certain things in this stage of life in order to enjoy certain states of happiness in the world to come. It would be well if the teacher, before assigning the next lesson, would prepare the class for it by reading it with this end in view.

In addition to the questions in the *Quarterly*, intended primarily for the student, these questions may be helpful in directing the thought of the class into channels suggested by the lesson: When should we occupy ourselves with preparation for immortality? What are the advantages of acting now, in this life? What purpose does the gospel serve in aiding us to prepare for eternal life? How are we justified in adhering strictly to the gospel plan?

### Third Sunday, September 17, 1933

#### Lesson 32. Marriage for Time and Eternity.

References: In addition to the *Quarterly* the teacher should read

these references—*History of the Church*, Vol. VII, pages 481, 574, 575; Doc. and Cov., 88:14-39; 130:20, 21; 132:7, 8.

Objective: To create and foster in the young people of the class a desire to be married in the Temple and to do Temple work.

The starting point for this objective is naturally to be found in the conditions of life as we have it here. The members of the class already know the powerful influence of associations in this life, and the joy that comes to them through these associations. Also they know that mere scholarship is of no value in obtaining information and knowledge concerning the life of the spirit, either in the pre-earth or the post-earth life. These two considerations lead to the thought that our only dependence for such knowledge is on what God has revealed through the prophets. Have the class read and discuss the references given in the leaflet on today's subject.

#### Outline of Topics:

- I. Eternity of man's spirit.
  - a. The fact itself.
  - b. How we know it.
- II. Desire for companionship.
  - a. In this world.
  - b. In the next world.
- III. Law as an element of progress.
  - a. Here.
  - b. Hereafter.
- IV. The way open to all.
  - a. So far as this life is concerned.
  - b. Principles and ordinances in the spirit world.

Helps and Suggestions: The fol-

lowing is from the *Comprehensive History of the Church* (Roberts), Volume II:

The chief and greatest feature of this marriage system is the eternity of the marriage covenant. "Until death us do part," is usually the mutual covenant of man and woman in the orthodox Christian marriage ceremony. That is, the marriage covenant is understood among Christian churches generally to terminate at death.

But the marriage law of the Church of the Latter-day Saints ignores death. The covenant of marriage holds for time and all eternity; a covenant which is sealed and ratified by that power of the priesthood residing in the administrator which binds on earth and it is bound in heaven. That is, the covenant of marriage holds good throughout time and will be in effect and of binding force in and after the resurrection. In other words this marriage system regards man as enduring eternally, and formulates his marriage covenants in harmony with that concept.

This contemplates the continuation of the marriage state in eternity. Not only the spiritual and intellectual companionship, but all the joys of parentage—"the power of endless lives," being among the means of man's exaltation and glory.

(See address of Elder Stephen L. Richards on "Marriage and the Home," *Instructor*, June, 1933, pp. 246-8)

Fourth Sunday, September 24, 1933

Review

#### CONCERT RECITATION

(Doc. and Cov. 132:6)

"And as pertaining to the New and Everlasting Covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."



# New Testament

General Board Committee:

Milton Bennion, Chairman;

T. Albert Hooper, Vice Chairman

## LESSONS FOR SEPTEMBER, 1933

### Course B—Ages 15, 16, 17

#### Suggestions for Two and One-Half Minute Talks, September, 1933

1. Why we should control our thoughts.

Because our thoughts are a most important part of our lives; as our thoughts are so are we.

Because our feelings are influenced by our thoughts; if we would feel right we must think right.

Because our conduct is in large measure determined by our thought; if we would act right we must have good thoughts.

Our spiritual growth is in large measure dependent upon our thought; we should, therefore, not only guide our thoughts, but also cultivate our powers of thought.

2. Why we should develop our talents.

Talents are of no use to us unless we develop them; furthermore, we are under obligation to make them useful to our fellowmen.

One who has fine musical voice and

a discriminating musical ear may get and give very great joy by developing his musical talents in the highest degree possible.

This is true of all other socially valuable talents. Each is developed through diligent use, but disappears through non-use. This is the meaning of that scripture which says, To him that hath shall be given, and to him that hath not shall be taken away even that which he hath.

### First Sunday, September 3, 1933

#### Lesson 30. Steadfastness of Purpose.

Text: Pupil's Quarterly Bulletin.

Objective: To show that stability of purpose is essential to success in any calling.

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," chapter 17; Kent, C. F.—"The Work and Teachings of the Apostles," pages 34-54 and 200-223; "Gore and others"—"A New Commentary on Holy Scripture;" Commentary on basal readings; Phelps, Wm. Lyon—"Human Nature and the Gospel," chapter 7.

#### Suggested Outline:

1. (a) Why is instability of purpose a great weakness in human character?
- (b) In what ways is it a detriment to the individual?
- (c) How is it socially detrimental?
2. (a) What are the chief advantages of steadfastness of purpose?
- (b) To the individual?
- (c) To society?
3. Give illustrations of the application of the principle of steadfastness of purpose,
  - (a) In vocations,

- (b) In business,
- (c) In political or civic affairs,
- (d) In religion.

Supplementary Thoughts: The world is full of illustrations both of stability and of instability of character. In this respect the following pairs of individuals may be used by way of contrast:

Joseph and Reuben, sons of Jacob, King Saul and David, in the earlier part of his career, Elijah and the wavering rulers of the kingdom of Israel, John the Baptist and King Herod. George Washington and Benedict Arnold.

Examples may be added from contemporary life of people unknown to fame, provided the names of such individuals are not given. Some such cases may mean more to pupils than will examples of persons more remote.

This lesson can be made interesting and meaningful by abundant use of concrete illustrations of the principle of steadfastness, and by application to the conditions and problems with which the pupils are faced; such as their own church activities and plans for future service in the church, selection of a vocation as a life's work, the forming of family ties—its purposes, joys and responsibilities. Emphasis should be given to the great need of stability of purpose in preparing for the major responsibilities of adult life.

Second Sunday,  
September 10, 1933

Lesson 31. The Relation of Thought to Action.

Text: Pupil's Quarterly Bulletin.

Objective: To show the need of cultivating thoughts that will lead to good conduct.

### CONCERT RECITATION FOR THE MONTH

(Luke 12:47, 48)

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," Chapter 10; Gore and others—"A New Commentary on Holy Scripture," Commentary on Basal Readings; Sharp, F. C.—"Education for Character," Chapter 13; Bennion, M.—"Citizenship" (revised edition), pages 190-194

Suggested Outline:

1. (a) What are the conditions that lead to wrong actions?  
(b) Can these conditions be changed? How and by whom?
2. (a) What conditions favor right actions?  
(b) How may these conditions be secured?
3. How is Conduct Influenced,  
(a) By reading?  
(b) By conversation?  
(c) By day dreams or reveries?
4. (a) What are some of the dangers of idleness?  
(b) What can the unemployed do about it?  
(c) Is there any excuse for mere idleness?
5. What are the main purposes of the Utah compulsory education law?

Supplementary Materials: Class members of Division B may be interested in the Utah compulsory school attendance law. Some of them may be in school on that account and others may be out of school, notwithstanding the law. Discussion of the purposes of this law may be related to the subject of this lesson. A wide range of knowledge and worthwhile interests are among the

most important conditions of having the mind occupied with wholesome and fruitful thought. It is one of the major purposes of the schools to develop knowledge and wholesome interests. So much knowledge is now essential to intelligent living and so many problems appeal to the attention

and interest of every intelligent member of the community that elementary education alone has become quite inadequate. This is one reason why high school education is now regarded as essential for all. Another purpose of the Utah law is to eliminate idleness. Every youth under 18 years, not engaged in wholesome work under a permit, is, therefore required to attend school, unless already graduated from high school. The law is for the protection of youth. High school offers many favorable opportunities for developing many-sided interests of a wholesome sort; interests that will, in large measure, exclude thoughts that may lead to wrong actions.

Third Sunday, September 17, 1933

### Lesson 32. The Obligation of Each to Develop His Own Powers for Good.

Text: Pupil's Quarterly Bulletin.

Objective: To stimulate young people to realize their own possibilities for service to God and fellowmen and their obligation to qualify for this service.

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," chapter 9; Bennion, M.—"Citizenship," chapters 8 and 19; Kent, C. F.—"The Life and Teachings of Jesus," pages 176-215; Kent, C. F.—"The Work and Teachings of the Apostles," pages 190-200; Gore and others—"A New Commentary on Holy Scripture," Commentary on basal readings.

Suggested Outline:

1. How are abilities related to capacities?
2. How may a youth find out what his capacities are?
3. (a) What opportunities for service to God and fellowmen are now available to young people?
- (b) What preparation is needed for each type of service?
- (c) What opportunities are now available for preparation in each case?
- (d) What are the main conditions of effective preparation?

Supplementary Thoughts: With the parable of the talents as a starting point class discussion may be extended to include a great variety of concrete illustrations of the working of the principle taught by the parable and other readings. Thus the meaning may be made real and of practical interest to class members. In the service of God and man Jesus used most faithfully his talents, both human and divine, as did also his royal apostles. In case of the apostles the divine talents, through the power of the Holy Ghost, were very manifest. So it should be in all the work of the ministry. The divine element should not, however, be omitted in any worthwhile undertaking. No one is so fully endowed by nature that he does not need the wisdom and power of God to help him in his daily tasks. Jesus constantly sought such help and guidance. No one should, in this respect, do less.

In this matter, however, it should be remembered that faith without works is dead; that is, it is not a living faith, the only kind worth having. Young people should be stirred to action; to make the very best use of their time and energy in developing their capacities and using their abilities and opportunities for service. Abilities grow with use, and wither away with non-use.

Fourth Sunday, September 24, 1933

### Written Review

### Questions

1. In what way are the disciples of Jesus the light of the world?
2. What has sincerity to do with religion?
3. Why did Jesus so frequently rebuke the scribes and pharisees?
4. Why are people tempted to do wrong?
5. Why is God not subject to temptation?
6. Who is benefited when one person forgives another for a wrong toward him? In what way?
7. Why should people pray?
8. What should be the nature of prayer?
9. Why should one's life be guided by one great purpose?

10. Why is it important to control one's thoughts?

### Answers

1. They should be an example of right living.

2. There can be no genuine religion without it.

3. Because they made great professions, but were really hypocrites.

4. Because of their own weaknesses and the presence of opportunities for wrong doing.

5. Because he is without weaknesses.

6. Both the one who forgives and the one who is forgiven. Both feel better, and are more ready to love fellowmen.

7. Because they should be ready to co-operate with God in the promotion of righteousness and they need his superior wisdom and power to sustain their efforts.

8. It should be simple, direct, sincere, and relative to the needs of the occasion.

9. Because this is part of the gospel plan; it is also essential to the greatest achievement in life.

10. Because thought modifies feeling for better or worse and oftentimes determines action, likewise for better or worse.

## A Home or Just a House?

*Lillie M. Saunders*

"June," said Mrs. Dennis sharply to her fifteen-year-old daughter, "I told you to put the salt and pepper shakers and the creamer and sugar bowl on the buffet. Now do it."

"But, Mother," protested the girl, "they make it look so mussy and old-fashioned. Can't I put them in the cupboard, please?"

"No, you can't. I want them on the buffet, and I'm going to have them there. This is my house and I'm boss here, yet awhile."

"All right, Mother," said June, flushing with embarrassment at being spoken to so sharply before Mrs. Drake, a caller whom she liked very much. She left the room as quickly as possible after her evening task of drying the dinner dishes was finished.

When she was out of hearing, her mother, still busy with the evening work, said to her friend, "June has reached the age when young people now-a-days want to run everything. I don't propose to be bossed by my own daughter as some mothers that I've seen are. I insist on buying her clothes, too. She doesn't always like them, but she can wear them or do without."

Mrs. Drake hesitated, then said, "Since you have opened the subject, would you care to know what I think?"

"Why, yes," replied Mrs. Dennis.

"Very well, then, I think you are making a mistake. June should be made to feel that this is her home, too. She has seen how things are done in the homes of her little friends whose mothers follow modern practices and she has learned at school the accepted way of doing things. She knows it is considered old-fashioned to have the buffet loaded down, however pretty the silver

may be. Now is the time when she is supposed to be in training for home-making. She is a sensible girl with good taste and judgment. Should she not be allowed to exercise it? Should she not be allowed to choose her own clothes, too, or part of them at least, and to go with you when you are buying the others?"

"But she isn't old enough, yet, to know what is best for her to have in the way of clothing," protested Mrs. Dennis.

"Well, perhaps she could not yet buy her coats, best dresses and shoes, alone, but she most certainly should be allowed to help choose them. She has to wear them, you know. You will be surprised at the taste and judgment she will show. Anyway, can she learn without practice? And how," continued the defender, "can you expect her to take an interest in things in the home if you keep telling her it is yours? If you were in her place would you not feel almost like a homeless intruder?"

"I have noticed that boys and girls who are constantly reminded of the fact that the home in which they live belongs to their parents, leave it just as quickly as they possibly can for what they hope will be a home of their own. This often results in unsatisfactory early marriages, many of which end in the divorce court. If young people are made to feel that the house in which they live belongs in part to them while it is their home, they are not going to leave it without thoughtful consideration."

Mrs. Dennis was silent a moment, then said, "Thank you. I will think this over."



# Old Testament

## General Board Committee:

Robert L. Judd - - - - - Chairman  
 Elbert D. Thomas - - - - - Vice Chairman  
 Mark Austin

*"Thy  
 people  
 shall be  
 my  
 people,  
 and thy  
 God  
 my God."*

- b. Naaman cured of leprosy.
- c. He promises plenty to Samaria.
- d. His other acts and prophecies.

Lesson Enrichment: Speaking of the passing of Elisha, Josephus says, page 290: "He was a man celebrated for righteousness and in eminent favor with God. He also performed wonderful and surprising works by prophecy, and such as were gloriously preserved in memory by the Hebrews."

"To be blessed to lead a people in righteousness through the gift of prophecy and the power to perform miracles is one of God's greatest gifts to man."

Application: What can you remember of any of the late teachings of our leaders that have in them the elements of prophecy? Would you and others be made better if you followed the instructions given?

Questions: Do all your friends have the same knowledge? judgment? wisdom? Is there any reason to believe they will have when

## LESSONS FOR SEPTEMBER, 1933

First Sunday, September 3, 1933

### Lesson 30. Elisha.

Text: Sunday School Lessons, No. 30.

Objective: To show that God will sustain and give power over evil to those He chooses to serve Him, when their service is whole-hearted and rendered honestly for the advancement of God's purposes in the earth.

References: I Kings 19; II Kings 2:13.

Suggested Outline:

- I. Elijah casts his mantle upon Elisha.  
 Elisha gives up all to follow him. (I Kings 19-19)
- II. Elisha the second prophet to Israel.
- III. His ministry to the people. (II Kings 2-13.)
  - a. He promises the Shunammite woman a son.

## CONCERT RECITATION FOR THE MONTH (Malachi 4:5, 6)

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

they become men and women? Why? To what extent does this fact of individual difference count in the matter of leadership?

In what way would Elisha have had an advantage over those among whom he lived? What is a prophet supposed to do among his people? In what ways did Elisha show that God was with him?

What is the best reason you know of for heeding the words of prophets? Whom do we count as prophet nowadays?

## Second Sunday, September 10, 1933

### Lesson 31. The Boy Samuel.

Text: Sunday School Lessons, No. 31.

Objective: "For them that honour me I will honor." (I Samuel 2:30.) "Ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you." (Matt. 7:7.)

"And whatsoever ye shall ask the Father in my name which is right, believing that ye shall receive, behold it shall be given unto you." (III Nephi 18:20.)

#### Suggested Outline:

#### I. Samuel the Fifteenth and Last of the Judges.

Note: Here review briefly the history of Israel from Abraham through the Judges. This should take but a minute or two. With Samuel we begin the Period of the Kings. The emphasis of the three periods of the Patriarchs, the Judges, and the Kings aids students in proper orientation of the historical movement of the Old Testament.

#### II. Hannah's prayer and desire. (I Samuel 1:9-19.)

#### III. The Lord's Promise.

#### IV. The Call of Samuel and the Lord's Message to Eli. (I Samuel 3:1-21.)

#### V. The Death of Eli.

Its cause. (I Samuel 4:17-18.)

#### VI. Israel's defeat by the Philistines and the loss of the Ark.

Lesson Enrichment: (See "Samuel, the King Maker," by Oliver C. Dalby, in *The Instructor*, Vol. 65, 1930, pp. 435-7.)

Do you always get what you ask for from your father or mother or teacher? Think of as many reasons as you can why you should not? Suppose now that your father or mother or teacher were able to give you what you ask for and suppose further you asked only for what would be good for you, what do you think would be the situation?

Apply this idea to your relations with God. Why would the Lord know, better even than your parents or teacher, what is good for you? Why would He be even more interested in giving you what would be for your best good? What do you think of the prayer Hannah made in the Temple, judging it from this point of view? Looked at from this angle, for what things should we pray?

## Third Sunday, September 17, 1933

### Lesson 32. Samuel and Saul.

Text: Sunday School Lessons, No. 32.

Objective: Show that the ability to lead, if guided by the Holy Spirit and under God's direction, depends upon the righteousness of him who would lead.

(Note: See Doctrine and Covenants, Section 121:36-37. The Life of Saul illustrates well the Latter-day Saint theory of Priesthood. That is that Priesthood and the authority that goes with it can operate only in righteousness. In early life Saul was clean, full of virtue and approved of the Lord. When he became sinful he was rejected. Under the Mormon view a sinful man cannot keep the Lord's favor.)

References: I Samuel 8, 9, 10, 11, 13, 14.

#### Suggested Outline:

#### I. Israel demands a King. (I Samuel 8.)

- II. Saul's character as a young man. (I Samuel 9:1-2.)
- III. The manner of Saul's calling. (I Samuel 9:15-18.)
- IV. Saul's Calling and Appointment.
  - a. His anointing. (I Samuel 10:1.)
  - b. Saul receives the People's approval. (I Samuel 10:17-24.)
- V. Saul's Military Leadership. (I Samuel 11:4-13, 14.)
- VI. The Beginning of Saul's disfavor. (I Samuel 13:5-14.)
- VII. Saul's disobedience to Samuel and his rejection. (I Samuel 15:22-23. See also I Samuel 16:4.)

Lesson Enrichment: (See "Saul, the Somber King," Vol. 65, for 1930, *The Juvenile Instructor*, pp. 488-92.)

In the next to the last lesson some questions were asked about the differences among your companions. Let us continue this matter of differences in another aspect. We found that these companions of yours differed in the amount of their knowledge, their wisdom, and their ability.

Which of these boys or girls shows leadership? (You need only answer this question in your own mind.) Just why do the rest of the boys or the girls look to them for leadership? Name the main qualities of leadership, as you gather these from your own experiences. Can a boy or a girl exercise leadership in the wrong direction? What would happen if the rest followed this sort of leadership?

What, then, is the greatest essential in leadership, whether it is in small matters or great, as shown in this lesson? (It is the guidance of the Holy Spirit in addition to the natural qualities of leadership.)

Fourth Sunday, September 24, 1933

#### Written Review

1. (a) From what land did Ruth come?

Answer—Moab.

- (b) Where was this land?

Answer—The land of the Moabites

was east and south of the south half of the Dead Sea.

- (c) Repeat Ruth's famous words spoken to her mother-in-law. (See Ruth 1:16-17.)

Answer—"Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me."

(Note: While the writer of these lessons was preparing the lesson on Ruth his wonderful old mother, well past eighty, sat at the table with him. The writer asked his mother to repeat Ruth's famous words. She did it perfectly. Then she told him how and when she learned them as a little girl in school in England.)

2. (a) From what mountain did Moses behold the Promised Land? (See Deuteronomy 32:48.)

Answer—Mt. Nebo.

- (b) Why were Moses and Aaron not allowed to go into the Promised Land? (See Deuteronomy 32:51-52 and Numbers 20:7-14.)

Answer—Because they failed to sanctify God in the eyes of the children of Israel at the time God made water come from the rock after Moses struck the rock with his rod.

3. What were the names of Samuel's parents?

Answer: Elkanah and Hannah.

4. What was the name of the High Priest Samuel assisted?

Answer—Eli.

5. Give the story of the birth and the boyhood of Samuel.

Answer—"Samuel" means "Ask of God." This name was given to Samuel by his mother Hannah who prayed earnestly for a son and who also promised if a son were born to her that she would consecrate him to the service of the Lord. The Lord answered Hannah's prayer and when

(Continued on page 335)



# Church History

General Board Committee:

Adam S. Bennion, Chairman;

J. Percy Goddard, Vice Chairman

## LESSONS FOR SEPTEMBER, 1933

Ages 10 and 11

First Sunday, September 3, 1933

### Lesson 78. The Church Aids Education.

Supplementary References: *The Founding of Utah*, Young, pp. 295-372; *The Heart of Mormonism*, Evans, pp. 468-478; *Gospel Doctrine*, pp. 334-338; *Discourses of Brigham Young*, Ch. 22; *Comprehensive History*, Roberts, pp. 506-521; *History of Utah*, Alter (Vol. 1), pp. 82, 83, 123, 189, 191, 322, 408; *Essentials in Church History*, Smith, pp. 149-150, 571-572, 645-655.

Objective: To show how fully the Church has made provision for the training and development of its young people.

#### Organization of Material:

##### I. Institution of Schools.

- School of the Prophets, Feb. 1843 (*Essentials*, p. 149).
- University of Nauvoo, (*Essentials*, p. 271).
- First elementary school in Utah, 1847, (*Founding of Utah*, pp. 295-327).
- District schools, 1851.

##### II. Schools of Higher Education.

- University of Deseret, 1850.
- B. Y. University of Provo, 1876.
- B. Y. College, Logan, 1877.
- L. D. S. University, 1885.

### III. Other educational forces: See *Essentials*, pp. 645-655.

- Relief Societies.
- Sunday Schools.
- Primaries.
- Mutuals.
- Religion Classes.
- Junior Seminaries.
- Senior Seminaries.

#### Lesson Enrichment:

##### *The Relief Society*

The Prophet Joseph Smith started the Relief Society on March 17, 1832, to encourage the doing of good, to help the poor, to correct the morals and strengthen the virtues of the community. Eighteen women attended the first meeting.

The Society has grown very fast. Today Latter-day Saint Relief Societies can be found in forty-three of the forty-eight states in the Union, in Canada, Mexico and most of the European countries, in Asia Minor, in South Africa and in many of the Islands of the Pacific.

Relief Society workers for more than ninety years have sought out people in need of food, clothing and shelter and have given them help. They have nursed the sick and cared for the dead. They have brought comfort and cheer to people in sorrow.

The Society is especially interested in the welfare of women and children. It has done much to make the lives of Latter-day Saint women and children richer and more secure.

##### *The Sunday Schools*

"I felt that the Gospel was too precious to myself to be withheld from the children. They ought to have the privilege of Gospel teaching, and that was the main purpose—to teach them the Gospel," said Richard

Ballantyne when he was asked why he organized a Sunday School on December 9, 1849, in Salt Lake Valley.

A Sunday School had been held in Great Britain by Latter-day Saints as early as 1844. One was held in Nauvoo, Illinois, a little later. But it was the Ballantyne School with its fifty members which planted the Sunday School idea among the Pioneers. Other Mormon communities in the Rocky Mountains took up the idea with great eagerness.

The Sunday Schools have grown steadily since 1849. Now there are nearly two thousand, with a membership of 333,120. Latter-day Saint Sunday Schools may be found in every State in the Union, in most countries of Europe, Asia, in South Africa, Brazil and Argentina, in Alaska, Canada, Australia, New Zealand, Tasmania and in all of the Pacific Isles in which there are missions of the Church.

#### *The Young Men's Mutual Improvement Association*

"Let the key-note of your work be the establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work. \* \* \* Each member will find that happiness in this world mainly depends on the work he does and the way in which he does it. It now becomes the duty of these institutions to aid the holy Priesthood in instructing the youth of Israel in all things commendable and worthy of the acceptance of Saints of the Most High God."

Thus Brigham Young stated the purpose of the Young Men's Mutual Improvement Association at the time of its organization in June, 1875. Its present membership of 64,000 is distributed through all the stakes and missions of the Church.

For boys twelve to fourteen years of age this organization offers the virile and attractive Boy Scout program.

For fifteen and sixteen year old boys advanced work is offered in the Vanguard Department.

The M Men program for the development of leadership abilities is available to young men seventeen, eighteen and nineteen years of age.

The Young Men's organization and the Young Women's organization join in many activities. These offer attractive opportunities for young people to do the things they enjoy doing and can do well.

#### *The Young Ladies' Mutual Improvement Association*

Brigham Young invited some prominent men and women to his home on November 28, 1869, to do something for the welfare of young women. That night a "Retrench-

ment Association" was formed to encourage young women to save and preserve every thing that is good and beautiful.

In 1877 the name was changed to the "Young Ladies' Mutual Improvement Association." From the beginning the members of this organization have been busy doing interesting things for the purpose of helping one another to improve in character, in faith, and in the enjoyment of a more abundant life.

When a girl is twelve years old she may join this organization. It has a membership of 64,784. In Germany, Canada, England, Hawaii, Norway, Tonga, Holland, Denmark, France, Sweden, Tahiti, South America, South Africa, and Czecho-Slovakia as well as in most of the States of the United States there are thriving organizations.

#### *The Primary Association*

The first Church-wide Primary Organization was made in 1878, but before that time women interested in the religious and moral training of boys and girls had been gathering little groups of children together for the purpose of teaching them to be helpful, and courteous. These neighborhood gatherings of children proved so interesting and popular that it was not long before they were organized in nearly every Latter-day Saint community.

As the Primary Association has grown in membership from 215 in 1878 to 113,246 in 1933 its activities have expanded. Besides providing week day moral and religious instruction by means of interesting activities in which all children may participate it maintains the L. D. S. Children's Hospital where many children have been restored to health and physical vigor.

Before children start to day school they may go to "Primary." From the time a boy or girl is four years old until the boy is old enough to be a Boy Scout and the girl is old enough to join the Y. L. M. I. A. the Primary Association has many interesting and instructive things to offer them.

Latter-day Saint children in nearly every state in the United States are enjoying the work of the Primary Association. In England, Canada, Denmark, Czecho-Slovakia, Switzerland, Germany, Austria, Hawaii, Mexico, New Zealand, South America, and Sweden Primary Associations have been organized and children in these countries are finding the activities enjoyable.

### **Second Sunday, September 10, 1933**

#### **Lesson 79. The Saints Build Nine Temples.**

Text: Quarterly, No. 79.

Supplementary References: *Essentials in Church History*, Smith, Dedication of site in Zion, p. 134; at Kirtland, 153; blessings in Kirtland, 188; Dedication of Kirtland, 190; Revelation on Nauvoo Temple, 302; order of building, 309; dedication of font in Nauvoo, 310; sealing blessings obtained in Nauvoo, 340; ordinance work in Nauvoo, 400; site chosen for Salt Lake Temple, 454; laying corner stone, 481-482; Dedication of St. George, 563; Logan, 590; Manti, 604; Salt Lake, 610; Hawaiian, 639; See index in *Articles of Faith on Temples; House of the Lord*, by Talmage; *Gospel Doctrine*, pp. 34-35; *Brigham Young's Discourses*, pp. 603-644; See Index, "Temples," *Doc. and Cov. Commentary; Life of Brigham Young*, Gates and Widsøe; *Heart of Mormonism*, Evans; and *Comprehensive History*, Roberts.

Objective: To teach that an L. D. S. Temple is "God's House," and is truly the most sacred edifice upon the earth: a building reared by the hands of man, but dedicated and sanctified for heavenly blessings.

#### Organization of Material:

- I. The command "to build a House unto Me" (*Doc. and Cov.* 124: 25-48; 109:5; See *Doc. and Cov. Commentary*).
- II. Purpose of Temples.
  - a. Brigham Young's statement in Leaflet.
  - b. A place where Christ is to appear.
  - c. To redeem the living.
  - d. To redeem the dead.
  - e. Baptisms, Marriages. An Endowment of inspiring knowledge, sealings, instruction, etc.
  - f. To bring one near to the Lord.
  - g. To broaden our understanding.
  - h. To prepare the saints to live better here and hereafter.
- III. Our Nine Temples.
  - a. Kirtland, Nauvoo, St.

George, Logan, Manti, Salt Lake, Hawaiian, Canadian, and Arizona.

- b. Fifteen million ordinances.
- c. Miraculous manifestations.
- d. A fitting place for service and leisure time.

Lesson Enrichment: Brigham Young declared, "We enjoy the privilege of entering into a temple, built to the name of God, and receiving the ordinances of His house, with all the keys and blessings preparatory to entering into the 'lives;' we also enjoy the privilege of administering for our fathers and mothers, our grandfathers and grandmothers, for those who have slept without the Gospel. To accomplish this work there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into these temples and officiate for people who have lived as far back as the Lord shall reveal. If we are faithful enough to go back and build that great temple which Joseph has written about, and should the Lord acknowledge the labor of his servants, then watch, for you will see somebody whom you have seen before, and many of you will see Him whom you have not seen before, but you will know Him as soon as you see Him. Do we need temples? We do, to prepare us to enter in through the gate into the city where the Saints are at rest. Ordinances necessary to this have not yet been performed and cannot be in the absence of a suitable place. We wish a temple, not for the public congregation, but for the Priesthood, wherein to arrange and organize fully the Priesthood in its order and degrees, to administer the ordinances of the Priesthood to the saints for their exaltation."—pp. 604-605.

Application: After inquiring of your groups, finding the number of children who have done baptisms for the dead, compliment them, and encourage others to join the Junior Temple workers. The pupils might discuss the kind of life one should live in order to be worthy of the temple blessings. Also lead them to see the reasons why they should be married in the Temple.

#### Third Sunday, September 17, 1933

##### Lesson 80. How Utah Gained Statehood.

Supplementary References: *Essen-*

*tials in Church History*, pp. 612-614; *Founding of Utah*, Young, Chapter 20; *Comprehensive History*, Vol. 6, Roberts, pp. 322-346; *History of Utah*, Whitney, pp. 393-396; *Essentials in Church History*, Smith, pp. 476-477; *Comprehensive History*, Roberts, Vol. 3, pp. 501-503, 516-517, 422-428; *Heart of Mormonism*, Evans, pp. 385-389.

**Objective:** To show that only deep-rooted loyalty to their country would cause the Saints to persist in seeking statehood for over forty years before their requests were granted.

#### Organization of Material:

- I. Loyalty of Church Leaders to Government.
  - a. Joseph Smith's forefathers.
  - b. Brigham Young's ancestors.
  - c. Other Churchmen.
- II. Early Government.
  - a. Requests for Statehood, 1849.
  - b. Organize State of Deseret, 1849.
  - c. Made a Territory, 1851.
  - d. Officers appointed by Government and not voted upon as in state government.
  - e. Brigham Young first Governor, 1851.
  - f. Brigham Young removed, 1858.
  - g. Strangers rule Saints.
- III. State Government.
  - a. Advantages of State Government over Territorial.
  - b. The Manifesto, 1890.
  - c. State Government, 1896.
  - d. Mormon Governor elected.
  - e. Year of Jubilee, 1897.
  - f. Saints exceedingly happy.

**Lesson Enrichment:**  
In the fall of 1848  
Brigham Young and  
the Apostles arrived

in the valley with the second big Pioneer company, making some five thousand Saints in Utah. As soon as temporary winter homes could be erected, the Church leaders made ready to form their government. On March 5, 1849, they organized themselves into the State of Deseret.

In "The Heart of Mormonism," Evans, p. 386, we read, "The constitution followed the lines of the older State forms. There were legislative, executive, and judicial departments. All white male residents of the territory over twenty-one years of age were entitled to vote. The state officers were to be elected for a term of four years. A state militia also was provided for.

"A Petition for a territorial form of government was carried to Washington by Dr. Bernhisel, accompanied by Wilford Woodruff. Before going to the national capital, however, these men deemed it advisable to call on Colonel Kane in Philadelphia for counsel in the matter of presenting it. He strongly advised against asking for a territorial form at all, unless they could obtain the assurances that the officers would all be appointed from among the residents of the territory.

"You are better off without any government from the hands of Congress," he said, "than with a territorial government. The political intrigues of government officers will be against you. You can govern yourselves better than they can govern you. You do not want corrupt political men from Washington strutting around you, with military epaulettes and dress, who will speculate out of you all they can." This was sound political advice, as the events were to show all too sadly.

"The result was that the petition was presented to Congress by Senator Stephen A. Douglas as an application for statehood, with the alternative of admission as a territory, if Congress should so direct."

As a result, following much debate, the Mormons were given a Territorial Government. But their name so dear to them, "Deseret, meaning Honey Bee," was taken away and "Utah," an Indian name, given. The Saints wanted "Deseret" because it was a Book of Mormon name, meaning thrift and industry, or as "busy as the bees." (See Ether 2:3.) Utah chose the "Beehive" as their state emblem.

Although Brigham Young was made the

#### SEPTEMBER, 1933

(Malachi 4:5-6)

"Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.  
"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

first Governor, still men from the East, Vermont, Pennsylvania, Alabama, and Ohio were sent here to take charge of the Saints. Almost as soon as these men arrived, trouble arose. It could hardly be otherwise. Eight years later, an army of three thousand men was sent here, bringing a new governor who replaced Brigham Young. Thus did strangers hold the ruling power of the Saints until 1896, when Utah finally became a state, electing Heber M. Wells as first Governor.

Even under all their trials, the Saints were noted for their intense loyalty to the Government. By press and pulpit the people were advised against any rebellious feelings, being

counseled to accept their lot joyfully, and to look forth to the day when they should rule themselves under State Government. Therefore it was, indeed, a "Jubilee Day" when their requests of over forty years were granted.

Application: After reading to class "In our lovely Deseret where the Saints of God have met," discuss ways in which each one today may be loyal to the government, for which our Pioneer fathers struggled forty years.

#### Fourth Sunday, September 24, 1933 Quarterly Review—Answer Key

- |             |                |                       |                           |
|-------------|----------------|-----------------------|---------------------------|
| 1. Missouri | 14. Wagons     | 26. Governor          | 39. Dollars               |
| 2. Saints   | 15. Wheat      | 27. Winter            | 40. Saints or Mormons     |
| 3. Rocky    | 16. Ogden      | 28. South             | 41. Brigham               |
| 4. Digger   | 17. Dug        | 29. Streams or Rivers | 42. Buffalo Bill          |
| 5. \$350    | 18. Dirt       | 30. Ox                | 43. Worship               |
| 6. Young    | 19. Dirt       | 31. Three             | 44. Play or Amusements    |
| 7. Ox       | 20. Snake      | 32. Horses            | 45. Sing                  |
| 8. Plains   | 21. Water      | 33. Stage             | 46. Pray                  |
| 9. \$45     | 22. Dog        | 34. Pony              | 47. Happy                 |
| 10. Iowa    | 23. Indian     | 35. Bill              | 48. Learning or education |
| 11. Willie  | 24. Falsehoods | 36. Telegraph         | 49. Temples               |
| 12. Martin  | 25. Mormons    | 37. Yes               | 50. State                 |
| 13. Snow    |                | 38. Rail              |                           |

### "What I Am To Be"

Someone has suggested to the younger folk in their period of development this challenging sentiment:

"What I am to be, I am now becoming."

Certainly every boy and girl ought to bear this sentiment in mind. It is a great mistake for one to glimpse imaginary heights ahead without any thought of the long, tedious path that leads upward to them. It is a mistake for one to think that he can sow his wild oats for years and then some bright day come in mature life when he can reap a ripe harvest of wheat.

One is not likely to be much different in age from the substance of what he was or strove to be in youth. In fact, if we follow the divine blueprints in the building of our lives, we are apt to find that we can utilize in our later years all the training and experience and accomplishment of our earlier years.

Nor does the sentiment apply to young people alone. It applies to men and women in middle life and even in old age. What they are to be after awhile they are becoming at the present moment. Let no one lose sight of what is involved in our common everyday experiences.

Think it over therefore seriously, and shape life accordingly: "What I am to be, I am now becoming." —*The Challenge.*



# Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by  
Florence Horne Smith, Lucy Gedge Sperry  
and Tessie Giauque

## LESSONS FOR SEPTEMBER, 1933

Note: Through an error the lesson numbers published in the third quarter differ from those named in *The Instructor*. By following the dates and lesson titles no confusion will result.

**First Sunday, September 3, 1933**

### A Picture Lesson

To make this lesson successful the teachers should have in their hands at least one picture for every story which they expect to call to the children's attention.

Suggestive Pictures: "The Three Men in the Fiery Furnace." (The Bible Primer, Old Testament, page 100.) "Belshazzar's Feast." (Same book, page 102.) "Daniel in the Lion's Den." (Same book, page 104.) "Daniel Praying." (Bible and Church History Stories, page 184.) "Daniel's answer to the King." (Same book, page 187 or Kindergarten and Primary set of pictures.) "Esther Braves the King." (Same book, page 192, the Bible Primer, Old Testament, page 105.)

It is hoped that the teachers will have small groups of children rather close around them so that all may see the pictures at same time. As the picture representing the story of the Three Hebrew Children is shown let the children tell it to the teacher. By wise questions the teacher may help the children to tell about the courage and the faith these young men had. Whenever possible add to the period little illustrations of wise courage which have or might happen in the lives of children of this age.

As the children gaze upon the distress shown in the picture of Belshazzar's Feast help them to contrast the feelings of the King at this moment with those of Daniel. What was it that made the difference?

The story of Daniel in the Lion's Den is one of the most loved of all hero stories. Be sure to show Daniel praying as well as Daniel in the den of lions. Note the calmness and the faith expressed in his face as

he kneels to pray. What makes you think they are still there in the second picture?

As Esther speaks to the King (See picture) let the children suggest what helped her to have the courage to do this thing, that others dared not do. When we are about to have our tonsils out or we are ready to be vaccinated or inoculated, what can help us to be calm and brave?

Tell the children that this ends our lessons taken from the Old Testament. Next time we will talk about the coming of a new King, Jesus Christ. In many of our recent stories we have studied good men; prophets, priests, etc., who have been trying to help the people love the Lord and to get ready for the coming of a new king.

During the week perhaps the children would like to hunt in their Instructors and in their Bible Story Books for pictures of prophets, priests, kings and other good men who have helped these people to live better.

**Second Sunday, September 10, 1933**

### Lesson 67. A Brave Young Queen.

Objective: Great blessings come through fasting and prayer.

Texts: The Book of Esther; Sunday School Lessons, No. 67.

Memory Gem: "Our help is in the name of the Lord, Who made Heaven and earth."—Psalms 124:8.

Songs: "Jesus Unto Thee I Pray," Primary Song Book; "The Lord Is My Light," Deseret Sunday School Songs.

Pictures: "Esther Braves the King." Bible and Church History Stories, Bible Primer (Old Testament), page 106.

Organization of Material:

I. A Jewess Becomes Queen of Persia.

- a. She was named Esther.
- b. She did not tell that she was a Jewess.

She and her people prayed to the God of Heaven.

- c. Her uncle saves the King's life.
- II. Mordecai asks Esther to Save Her People.
  - a. A plan was made to destroy the Jews.
  - b. Mordecai, in distress, tells Esther of the plan.
  - c. He pleads for help from the King. "Think not of thyself, but of thy people."
- III. Esther, at great risk, appeals to the king.
  - a. She and her maidens fast and pray.
  - b. She goes to the king unbidden, at the risk of her life.
  - c. The king favors her.
  - d. He senses distress in the Queen's attitude.
    - 1. He is unable to sleep.
      - He rewards Mordecai during the night.
- IV. The Jews are Saved from Death.
  - a. Esther's request granted.
  - b. The plan against her people changed.
  - c. Gladness reigns among them.

Point of Contact: Ask the children to name some of the things Kings have generally, that other folks do not have. (They have crowns, thrones, many servants, beautiful palaces, plenty of money.) Then let them name some of the unjust things Kings used to do. (Among many other things might be mentioned that they killed their enemies, were too good to their favorites, and in very olden days they passed laws simply because other people asked them to do so.) The King of our story did some of these strange things. He passed one law that a good friend of his wished him to, and because of it, he nearly lost his queen.

#### Questions—Illustrations—Application:

When Daniel was in the lion's den, what other thing did the King do all night long besides praying to God?

When Esther was in great trouble what did she do? What did she have her maidens and all of her people do? When do we fast as a people? What blessings have come to you through fasting and prayer?

### Third Sunday, September 17, 1933

#### Lesson 68. The Announcement.

Texts: Matt. 1:18-25; Luke 1:26-38.

### CONCERT RECITATION FOR SEPTEMBER, 1933

(John 3:16)

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Objective: The Lord directs and blesses those who try to serve Him.

Memory Gem: "Joseph, thou son of David, be of good cheer, all will be well with you and your wife Mary. She shall have a little son and you are to call his name Jesus, for He will save the people from their sins."

Songs: "Our Angels," Deseret Sunday School Songs.

#### Organization of Material.

- I. The Hebrews Looked for a King.
  - a. Because God had so promised them.
  - b. Many tried to live righteous lives.
  - c. The period of waiting seemed long.
- II. An Angel Brought a Message for Mary.
  - a. Mary was an intelligent, beautiful woman.
  - b. He said Mary was to have a son.
    - The Son was to bless everyone.
  - c. Mary makes preparations for His birthday.
- III. Joseph Received the Same Message.
  - a. Joseph was to be Mary's husband.
  - b. He received the message in a dream.
  - c. He was told the child's name.
  - d. Joseph's faith.

Lesson Enrichment—Point of Contact: Let the children tell what we do when we are waiting for someone to come. Besides going to the window, the door, the gate, etc., to look for them, there is something we do to our houses and to ourselves first. We get ready. How do we get our houses ready? How

do we get ourselves ready? For years and years some folks looked for a King. The Lord gave them good men to help get them ready for His message. Show quickly the pictures of Moses, Samuel, Elijah, Elisha, etc. (From the Instructor and Bible and Church History Stories,) as men who helped to get Israel or the Jews ready for the coming of their King. One good man even told them who His mother was to be and said that He should be a "Prince of Peace." As it neared the time of His coming, other people were told about it.

Illustrations—Questions—Application, etc.:

Ask some children to tell how the youth Joseph Smith was directed, one hundred years ago, what work the Lord had for him to do and how he helped him to do it. Everyone of us has a work to do. What causes us to think that God will help us to do it? What kind of "ears" should we have to be able to hear the voice of the Lord when He whispers to us?

#### Fourth Sunday, September 24, 1933

#### Lesson 69. The Birth of Christ.

Text: Luke 1:1-7.

Objective: The more we have, the more we give.

Memory Gem: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Songs: "Away in a Manger," Deseret Sunday School Song Book. "Christmas Lullaby," Song Stories, Patty Hill. "Why Do Bells For Christmas Ring," Songs In Season.

Pictures: "The Arrival at Bethlehem" (Bible and Church History Stories, Part II, page 10). "Jesus Laid in a Manger" (Bible Primer—New Testament, page 7).

Organization of Material:

#### I. Mary and Joseph Journey to Bethlehem.

a. To register for taxation.

b. Description of the Journey. Joseph's love for Mary shown by his gentleness to her.

#### II. They Find Lodging in a Stable.

a. All the inns are crowded.

b. A stable or kahn offers accommodations.  
Description.

#### III. The Lord Sends His Son to Them.

a. He was born in a manger.

b. Mary wraps Him in swaddling clothes.

Lesson Enrichment—Point of Contact: Talk with the children a little about the kind of gifts they like to have given to them. Find out what kind of a gift they consider an out-of-the-ordinary gift. Let them name what they think is the greatest gift anybody has ever given to another. This little story tells how important it is to give help to others.

One day Martinus, afterwards known as Saint Martin, Bishop of the city of Tours in France, was going out of the gate of Amiens (another city in France) when he met a poor, half-naked beggar, shivering with cold. He felt sorry for him, but having nothing to give but the cloak he was wearing, he cut it in two with his sword, and gave half of it to the beggar. Then he covered himself as best he could with the other half. That same night when he was asleep, he dreamed he saw that the Lord Jesus Christ was wearing on his shoulders the half of the cloak which he had given to the beggar. In his dream Jesus said to the angels who stood around Him: "Do you know who it was who thus covered me? It was Martin, good hearted Martin, who gave it to me." Because of the many good deeds Saint Martin did, he is loved and honored by all the French people today.

All during His life Jesus was known to be pleased with folks who shared what they had with others, and who gave as gifts services to others in little acts of kindness. One way to understand why Jesus did this is to remember that He Himself is the greatest gift ever given to the world. For God so loved the world, that He gave His only begotten Son, to die for the sins of the world. Another way to understand it, is to think of the love and devotion that existed in His earthly home. Then tell the story of His birth, of His coming as the first Christmas present. Show how Joseph and Mary left their work to go pay their taxes and do the will of their king. Show the devotion of Joseph on the journey, etc., etc.

Questions—Illustrations—Application: If there is time let some child tell of some one who has given a kind deed to another. In our homes what gifts of service may boys and girls of our age give? Name some outdoor things that need to be done during the months of September and October.

# Kindergarten



General Board Committee:

George A. Holt, Chairman; Inez Witbeck,  
Marie Fox Felt

"A torn jacket is soon mended, but hard words bruise the heart of a child."—*Longfellow.*

LESSONS FOR SEPTEMBER, 1933

Second Sunday, September 10, 1933

Ages 4, 5 and 6

First Sunday, September 3, 1933

Lesson 91. The Children's Period.

Let the children tell of games they play in which they follow the leader. Then by the use of pictures and well planned questions help the children to discuss a good leader of olden times, Moses. Why was it necessary for Moses, the baby, to be hidden away in a cradle in the river? How did the Father in Heaven bless the mother for her trust in Him? Talk of the journey of the children of Israel and how Moses proved to be a good leader. Have the children tell of how the Israelites who obeyed their good leader, were blessed.

Then let the children tell how they observe the Sabbath Day to keep it holy. Have them individually repeat "Remember the Sabbath Day to keep it holy."

Review rest exercises and gem of the previous month.

Choose one of the following songs to be taught during the class song practice period: "How Can I Learn;" "Two Hands Now Let Us Show."—Frances K. Thomassen, Kindergarten and Primary Songs.

Gem for the month: Learn the one suggested for the Concert Recitation.

Lesson 92. How A Donkey Asked For Mercy.

Texts: Numbers 22:21-25; "Life Lessons for Little Ones," Second Year.

Objective: Kindness to our animal friends should be a pleasure as well as a duty.

Organization of Material:

- I. A Faithful Friend.
  - a. Helen's dog Rover.
  - b. Guides Helen safely across streets.
  - c. Mother rewards him.
- II. Another Faithful Friend.
  - a. Balaam's donkey.
  - b. Had served many years.
  - c. His service unappreciated.
- III. The Donkey Carries Balaam On A Journey.
  - a. Donkey sees an angel—sword in his hand.
  - b. Donkey runs into field to escape—Balaam punishes him.
  - c. Angel appears again.
    1. Donkey turns to wall for protection.
    2. Balaam's foot is crushed.
    3. Donkey is punished again.
  - d. Angel appears the third time.
    1. Donkey falls in fright.
    2. Donkey is severely beaten.
- IV. God Helps the Donkey to Speak.
  - a. Reminds Balaam of his years of service.
  - Never has harmed him.
- V. Balaam Sees the Angel.
  - a. Anger had prevented him from seeing the angel before.
  - b. Regrets his unkindness—Donkey had saved his life.

- c. Asks forgiveness of the Lord.  
Resolves to be a better man.

**Lesson Enrichment:** Talk together about the domestic animals with which the children are familiar and name the uses of each—the horse to pull heavy loads—the cow to give milk—cat to catch mice, the dog to protect the property, etc. How should each be treated by its master in appreciation for what it does for him?

Once a little boy was going with his parents on a week's vacation to the seashore. There would be no one left at home and so his kitten would have no one to feed and care for him. The little boy carried kitty two miles to grandmother's house where he could have food and shelter while his little master was away.

"And you will see that he has a fresh drink of water every day, won't you?" the little boy called as he waved good-bye to grandmother.

**Rest Exercises:** Stoop down and pretend to stroke the cat's soft fur. We do not pick up the cat, he doesn't like us to do that. Reach high and gently pat the horse's cheek. Pick up handfuls of hay for the cow to eat. (All rest exercises should be very short and the children should stand to do them.)

### Third Sunday, September 17, 1933

#### Lesson 93. David's Deeds of Service.

**Texts:** I Sam. 16:14-23; 17; "Life Lessons for Little Ones," Second Year.

**Objective:** Trust in the Lord brings strength and courage.

##### Organization of Material:

- I. David, A Brave Shepherd Boy.
  - a. Cares for his father's sheep.
  - b. Faithful in his work.
  - c. Kills a bear and a lion.
- II. Is Anointed to Become a King.
  - a. By prophet Samuel.
  - b. To take Saul's place.
  - c. Chosen from among sons of Jesse.
    1. Because he was trustworthy.
    2. Because he loved the Lord. "The Lord looketh on the heart."

- d. Rejoices in his calling.

#### III. Plays On His Harp for Saul.

- a. Saul the king is ill.
- b. Servant summons David.
- c. Trust in God helps him to play well.
- d. Saul is comforted.

#### IV. A Battle With A Giant.

- a. Goliath, a Philistine.
- b. Trust in the Lord brings strength to David.
  1. He is victorious.
  2. Philistines flee.

**Lesson Enrichment:** There are so many deeds of service that little people learn to do in the home. Discuss these deeds with the children, then would it not be fitting for the class to decide upon a deed of service that all might participate in this morning? You might sing one of your songs to the general assembly during the closing exercises or go to the house nearest the chapel where someone is ill or aged and sing some of your songs.

### Fourth Sunday, September 24, 1933

#### Lesson 94. David Becomes A King.

**Texts:** I Samuel 18; 19:1-10; 20:24; II Samuel 2:15; 5:1-5. "Life Lessons For Little Ones," Second Year.

**Objective:** Trust in the Lord brings strength and courage.

##### Organization of Material:

- I. Saul, The Jealous King.
  - a. Feared David's strength and courage.
  - b. Jealous of Israelites' love for David.
- II. Jonathan's Love and Devotion To David.
  - a. Honors him for his bravery—Presents him with gifts.
  - b. David returns the loyal friendship.
  - c. Saul seeks David's life—Orders Jonathan to kill him.
  - d. Jonathan pleads for David.
  - e. Jonathan helps David to hide.
- III. David Goes From Saul's Land.
  - a. Saul pursues him.
  - b. David spares Saul's life.
    1. Finds him in a cave.
    2. Could have killed him there.
    3. Leaves him unharmed.
- IV. David Becomes King of Israel.
  - a. Had been anointed by Samuel.
  - b. His courage and strength greater than Saul's.
  - c. The Lord rewards his trust in Him.

Lesson Enrichment: What a blessing and a joy is a true friend, one who loves you and wants to help you. I know of a man

who proved his friendship toward another in this way. He came home from his work one evening very tired. No sooner had he eaten his evening

### CONCERT RECITATION

"Jesus friend of little children,  
Be a friend to me;  
Guide my feet and ever keep me  
Close to Thee."

meal than a friend came to the door to ask for some help with his car. The man put on his hat and went with him. Though he was

tired and wished to rest, he was glad to help his friend.

Talk with the children of ways in which to show appreciation for their friends.

## Old Testament

(Continued from page 324)

Samuel was old enough to leave his mother she sent him, as she had promised, to the High Priest, Eli, to help him. Samuel thus spent his boyhood in the service of the High Priest and in assisting in the sacrifices at the Tabernacle.

6. Tell how the Israelites lost the Ark.

Answer—During the judgeship of Eli, the High Priest, there was war between the Israelites and the Philistines. In one of the battles the Israelites were defeated. Then they decided that if the Ark was sent to

them and could be carried into battle with them that they would win the next time. This was done. But it did not help the Israelites because the Philistines were again victorious and they succeeded in capturing the Ark.

7. Name a Woman Judge.

Answer—Deborah.

8. How did Samson die?

Answer—Samson killed himself when he pulled out the supporting pillars of the building where the leaders of the Philistines had assembled.

## A CONFESSION

I am the greatest criminal in history.

I have killed more men than have fallen in all the wars of the world.

I have turned more men into brutes.

I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I ensnare the innocent.

I make the wise man a fool and trample the fool into his folly.

The abandoned wife knows me, the hungry children know me, the parents whose child has bowed their gray heads in sorrow know me.

I have ruined millions of women and if I am allowed will ruin millions more.

I am Alcohol, do you know me?

I am Alcohol, have you ever voted for me?

—Selected.



## THE FUNNY BONE

"It is said that Dr. Theodore Cuyler and Mr. Spurgeon were once out in the fields enjoying God's sunshine and the beauties of nature. Dr. Cuyler told a story, at which Mr. Spurgeon laughed until his sides shook, then said: 'Theodore, let's get down on our knees and thank God for laughter.' And these two happy Christian preachers knelt in the field and thanked God for His great gift of laughter."—Observer.

### Souvenir Collector

"Bragson claims to have been born with a gold spoon in his mouth."

"If he was, I'll bet it had somebody else's initials on it."—*Boston Transcript*.

### A Discontented Pair

During courtship you spoke and she listened;

After marriage she spoke and you listened;  
Now you both speak and the neighbors listen.

### Yeh! The Knot Might Slip

"Now, Charles," said the instructor, "can you describe the meaning of nonsense?"

"Yes, sir," said Charles promptly. "An elephant hanging over a cliff with its tail tied to a daisy."

### Hard to Tell

"I want an E string, please," said the violinist to the London music seller.

"I'm a new 'and at this business, sir," explained the clerk as he took down the box.

"Would you mind picking it out for yourself? I 'ardly knows the 'es from the shes."

### Old Cars for New

Farmer: "Be this the Woman's Exchange?"

Woman: "Yes."

Farmer: "Be ye the woman?"

Woman: "Yes."

Farmer: "Well, then, I think I'll keep Maggie."

### Well Supplied

Queen of the Paper Knife: "Care to buy a nice letter-opener, sir?"

"Don't need one. I'm married."

### Musical

Ernie: "My uncle can play the piano by ear."

Gurney: "That's nothing. My uncle fiddles with his whiskers."

### Speedy Alibi

Teacher: "Correct this sentence: 'It was me that spilt the ink.'"

Pupil: "It wasn't me that spilt the ink."  
—Answers.

### A Fragrant Episode

"Ladies and gentlemen," said the lecturer, "I understand the language of wild animals."

From the back of the hall piped a voice: "Well, the next time you see a skunk, ask him what's the big idea."

### Instinct

Small Boy (to his father): "The world is round, isn't it?"

Father: "It is."

Boy: "Then if I wanted to go east I could get there by going west, couldn't I?"

Father: "Yes, and when you grow up you will be a taxicab driver."

### The Acid Test

A hard-driving taxi-driver ignored a red signal, threatened the traffic policeman's knees, missed the street island by a hair, and lightly grazed a bus, all in one dash.

The policeman hailed him, then strolled over to the taxi, pulling a big handkerchief from his pocket en route.

"Listen, cowboy!" he growled. "On yer way back I'll drop this and see if you can pick it up with yer teeth."



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